

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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The Catholic Record.

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THE CHURCH THE MOTHER OF SCIENCE.

The editor of the Presbyterian Review rises to make, as Bill Nye used to say, some pungent and radical remarks, anent a Catholic University. It refers to a tranchant article denying the possibility of conducting a truly Catholic University, owing to the hostile attitude of the Church towards all modern science, and gives us a triumphant proof that it comes from a Catholic source.

Well, all we can say is that, no matter from what source it comes, it furnishes ample evidence of ignorance as dense as that displayed by our worthy contemporary.

A very superficial knowledge of history would have shown him the appalling gravity of his unpardonable error. It is one more instance of a gentleman pledged to the advancement of truth, given over by bigotry to the dissemination of calumny. The annals of science brand the statement as false. We are not actuated by any partisan spirit in rebutting the words of our learned friend. We are ashamed that any respectable editor at this stage of the world's history should give shelter in the columns of a "religious journal" to a statement that has not a shred of truth to cover its naked deformity.

If he will inspect the records of science he will find that the children of the Catholic Church have contributed more than their share to the intellectual development of the world. Long before John Knox appeared in the land great Universities, truly Catholic indeed, were founded and became centres of intellectual activity—homes, as Carlyle said, "in which nearly all the inventions and civil institutions whereby we yet live as civilized men were originated and perfected."

Who founded the Universities of Oxford, Cambridge, Salamanca, Heidelberg, Paris and many others, which were claimed as "Alma Mater" by thousands of students and whose professors taught every branch of art and science? They were not built by the hands of those who preaching, as Hallam says, appealed only to the ignorant and who believed with Luther that "the devil never invented more cunning and pernicious means to root up utterly the gospel of Christ than the design of founding the universities."

That the Church is hostile to modern science is a fairy tale based on the vagaries of overheated imaginations. The Catholic Church is now, as in the past, unceasing in her efforts to promote the advancement of mankind. "We often hear it said," remarked Macaulay, "that the world is constantly becoming more and more enlightened, and that this enlightenment must be favorable to Protestantism and unfavorable to Catholicism. We wish that we could think so. We see that during the last two hundred and fifty years the human mind has been in the highest degree active; that it has made great advances in every branch of natural philosophy; that it has produced innumerable inventions tending to promote the convenience of life, etc. Yet we see, during these two hundred and fifty years Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been change, that change has, on the whole, been in favor of the Church of Rome."

Brownson tells us that he never in a single instance found an article or dogma of faith that embarrassed him as a logician: "I have as a Catholic felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic."

"Compare," he says, "an Irish or Spanish peasant with an English or German peasant; the learned Benedictines of St. Maur, or the Ballandists, with your most erudite scholars or critics, or the great mediaeval doctors with your most-lauded Protestant theologians; the difference in mental lucidity and acuteness is so great as to render all comparison almost ridiculous."

The editor shows his venom when he talks of the "creatures of the Jesuits." His assertion is, of course, without

foundation, but that matters little to a gentleman who has no regard for truth or justice. For the benefit of our readers we quote the views of Dr. Littledale, an impartial witness, who, despite his antagonism to Catholicism, could not withhold his admiration for the sons of Loyola:—

"The Jesuits alone rolled back the tide of Protestant advance, when that half of Europe which had not already shaken off its allegiance to the Papacy was threatening to do so, and the whole honors of the counter Reformation are theirs singly. They had the sagacity to see, and to admit in their correspondence with their superiors, that the Reformation, as a popular movement, was fully justified by the gross ignorance, negligence and open vice of the Catholic clergy, whether secular or monastic; and they were shrewd enough to discern the only possible remedies. At a time when primary and even secondary education had in most places become a mere *effete* and pedantic adherence to obsolete methods, they were bold enough to innovate less in systems than in materials, and putting fresh spirit and devotion into the work, not merely taught and catechized in a new, fresh and attractive manner, besides establishing free schools of good quality, but provided new manuals and school books for their pupils, which were an enormous advance on those they found in use, so that for nearly three centuries the Jesuits were accounted the best schoolmasters in Europe, as they were, till their forcible suppression the other day, confessedly the best in France, besides having always conciliated the good will of their pupils by mingled firmness and gentleness as teachers. And, although their own methods have in time given way to further improvements, yet their revolutionizing instruction as completely as Frederick the Great did modern warfare, and have thus acted, whether they meant it or not, as pioneers of human progress."

Frederic Harrison, as competent a judge as our contemporary, has the following to say of the thirteenth century, which was remarkable for its mediaeval ideas:

"The century was in nothing one-sided, and in nothing discordant. It had great thinkers, great rulers, great teachers, great poets, great artists, great moralists, and great workers. It was equally poetic, political, industrial, artistic, practical, intellectual and devotional. And these qualities were united in a uniform conception of life, with a real symmetry of purpose. There was one common creed, one ritual, one worship, one sacred language, one Church, a single code of manners, a uniform scheme of society, a universal art, something like a recognized standard of the good, the beautiful and the true. One half of the world was not occupied in ridiculing or combating what the other half was doing. Nor were men absorbed in ideals of their own, whilst treating the ideals of their neighbors as matters of indifference and *res gestas* of power. Men were utterly different from each other as were Stephen Langton, St. Francis, Thomas Aquinas, Roger Bacon, Dante, Giotto, St. Louis, Edward I., all profoundly accepted one common order of ideas, equally applying to things of the intellect, of moral duty, of action, and of the soul—to public and private life at once—and they could all feel that they were together working out the same task. It may be doubtful if that has ever happened in Europe since."

The secret of all this social harmony and perfection was that all Europe was united together in one Religion, one Church, one Faith. "This faith," once more writes Mr. Harrison,

"Still sufficed to inspire the most profound thought, the most lofty poetry, the widest culture, the freest art of the age; it filled statesmen with awe, scholars with enthusiasm, and consolidated society around uniform objects of reverence and worship. It bound men together from the Hebrides to the Eastern Mediterranean, from the Atlantic to the Baltic, as European men have never since been bound. Great thinkers, like Albert of Cologne and Aquinas, found in it the stimulus of their meditations. Mighty poets, like Dante, could not conceive poetry unless based on it and saturated with it. Creative artists, like Giotto, found in it the wellsprings of beauty. The great cathedrals embodied in it a thousand forms of glory and power. To statesman, artist, poet, thinker, teacher, soldier, worker, chief, or laborer, it supplied at once inspiration and instrument."

THE CONDITION OF LABOR.

We had a few weeks ago an opportunity of listening to some remarks of a gentleman of commercial fame, on the influence that Christian homes must have upon society. The speech was, according to the daily newspaper, very eloquent and timely, and enlivened by those flashes of humor which characterize the public utterances of the gentleman.

The remarks on the influence of home were quite orthodox if not original, but they were sadly out of place on the lips of that commercial nabob.

We thought, as we listened to his oily platitudes, of the men who were in his factory harnessed to the car of labor, and receiving as wage but a miserable pittance, barely sufficient to keep the wolf from the door. He has a home—but the human machines that furnish his luxuries know not the meaning of domestic life.

How could they when their every thought is concentrated in the gaining of bread? We sit betimes and watch them as they homeward come from the rich man's factory or slave den. We watch them file past our doors, big, broad-shouldered, hollow-eyed fellows—men indeed in the eyes of God and of the Church that preach the gospel to the poor, but not men according to the present industrial system which is the legitimate offspring of the Reformation.

The orations of persons who are

doing all in their power to undermine and to destroy the home are nauseating to every man of moderate intelligence. Better for them to come out under their true colors as dealers in flesh and blood, who care more for a break in the machinery than for a break in a human heart, and who have as much practical regard for their neighbors as for the dust of the highway.

We have heard them compared to the Roman slave owners. We do not like the comparison. The Roman, merciless as he might be towards his dependents, had a taste for art and literature; but the modern commercial pirate is soulless—absorbed in stocks and dividends—a mere human ledger, dead to the true and beautiful, which, thank God! cannot be bought or syndicated.

"You talk," said Bishop Ketteler in 1863, "to the workman of self help, advise him to improve his condition by his own efforts: it is mockery of a man who can hardly make out his daily bread." And the prelate goes on to say that we have our slave market in every country of Europe, modeled upon a plan sketched by an enlightened anti-Christian liberalism and our humanitarian Free-Masonry.

No one observing the trend of society will deny that the existence of gigantic corporations, dominating laborer and consumer alike, are a menace to national stability. They are alien to charity and justice and reminds us of what Carlyle said "that the beginning and end of what is the matter with society is that we have forgotten God."

Years ago the devoted friend of the workingman, Cardinal Manning, pointed out the dangers of our present system. "If," he says, "the domestic life of a people be vital above all: if the peace, the purity of homes, the education of children, the duties of wives and mothers, the duties of husbands and fathers, be written in the national law of mankind; and if these things are sacred beyond anything that can be sold in the market—then I say if the unregulated sale of men's strength and skill shall lead to the destruction of domestic life, to the neglect of children, to turning wives and mothers into living machines, and of fathers and husbands into—what shall I say? creatures of burden who rise up before the sun, and come back when it is set, wearied and able only to take food and to lie down to rest—the domestic life of men exists no longer. The accumulation of wealth in the land—the piling up of wealth like mountains in the possession of classes or of individuals—cannot go on, if these moral conditions of our people are not healed."

And how are they going to be healed? Various remedies have been given, but they are in the main destructive of the right of private ownership and tend to disorder and lawlessness. There is but one way to alleviate the woe of the laborer, and that is by returning to the principle which made the rich man the guardian of his less favored brother and which made no provision for either aims houses or strikes.

Leo XIII., noting the isolated and defenceless condition of the workingman, the callousness of employers, and the greed of unrestrained competition, the rapacious usury in vogue and the concentration of so many branches of trade in the hands of a few individuals, has in his encyclical on the "Condition of Labor," declared that these things will go on if society does not embrace again the principles from which it sprang.

"If Christian precepts prevail, the two classes will not only be united in the bonds, but also in those of brotherly love. For they will understand and feel that all men are the children of the common Father, that is, of God; that all have the same last end, which is God Himself; that all and each are redeemed by Jesus Christ and raised to the dignity of children of God, and thus united in brotherly love both with each other and with Jesus Christ 'the first born among many brethren'; that the blessings of nature and the gifts of grace belong in common to the whole human race, and that to all, except to those that are unworthy, is promised the inheritance of the Kingdom of Heaven."

FATHER RIVINGTON.

The late Father Luke Rivington took great pleasure in recalling the fact that Mr. Newman—afterward the venerated Cardinal Newman—was in the house visiting his father at the time of his birth, and prayed for a special blessing on his opening life. That prayer was certainly answered. When he reached the estate of manhood, Father Rivington resolved to de-

dicte his life to the service of God in the ministry of souls; and who shall say that, as an Anglican curate or one of the Cawley Fathers, he did not "gather with God?" His influence for good did not begin but was only increased when he passed from the twilight of Anglicanism into the broad daylight of Catholic truth. Who will dare to say that one so bent on serving God and doing the divine will was ever, for one moment, in bad faith?—Ave Maria.

VOLTAIRE AND THE JESUITS.

Voltaire hated the Jesuits, and did his best to obtain their suppression, but it was because he hated the religion whose boldest defenders they were. Nevertheless, even Voltaire speaks well of them. In a letter dated February 7, 1746, he says: "During the seven years that I lived in a college of the Jesuits, what have I seen there? Lives the most laborious and the most frugal, the hours of the day divided between their care of us and the exercise of their austere profession. I call as witness the thousands of men educated as I was. Therefore it is that I am loath in astonishment at any one daring to accuse them of teaching a relaxed or corrupt morality. I make no scruple in proclaiming that there is nothing more iniquitous, more shameful to humanity than in Europe of relaxed morality men who live in Europe the severest lives and who go seeking the most cruel deaths to the settlements of Asia and America."—N. Y. Freeman's Journal.

MARY ANDERSON.

Personal gossip is not always so edifying and interesting as the following paragraph from Mr. T. P. O'Connor's journal, M. A. P.:

On a Millford train the other day we were telling of great actresses we had seen in their favorite parts. We waxed eloquent over them; but one elderly "commercial" told the following: "I have seen something better than any of you gentlemen, and I think you'll agree with me when I tell you. I happened to be staying in Malvern one week end, and on the Sunday morning I went to a little Catholic chapel on the hillside—not that I'm religious, for I went only out of curiosity—and I saw Mary Anderson kneeling close by me, deep in her devotions. It did me more good than the sermon."

It can not be questioned that "our Mary's" pious and unselfish life behind the scenes has had its share in establishing her so securely in popular favor. There have been greater actresses than she who is now Mrs. Navarro, and when they retired from the footlights they were promptly forgotten or only languidly remembered. But Mary Anderson has continued, after years of retirement in a foreign land, to command the enthusiastic admiration and esteem of all Americans, as was plainly evident the other day when she made a brief visit to our shores.—Ave Maria.

THE VAGARIES OF CHRISTIAN SCIENCE.

It is hard to explain how certain phases of religious thought develop and why it is that persons otherwise very intelligent are carried away by fads. It makes us wonder whether or not some day or other, as people seem to be moved in throngs, there will not be started a movement toward the truth. The Catholic World Magazine for July, besides printing an extremely good yet rather theological refutation of Christian Science, makes a strong and cogent argument against it in its editorial notes. It attempts to explain the causes for the rise and spread of this latest religious craze in the following way:

"In all probability Christian Science has a partial reason for its existence in the materialism of the medical profession. One extreme invariably originates the opposite. A reaction always follows the affirmation of error. The medical profession has made very little of the soul, and has taken into account in a very small degree the psychological influences of mind over matter. It has depended on the knife and the remedies of the pharmacopoeia almost entirely. Christian Science has obtained not a few of its adherents on account of the revulsion against the failures of the doctors who have depended upon medicine alone, and have made very little of the soul. It, of course, can point to a number of well-authenticated cases of 'divine healing.' In this it is not by any means unique. So can the most innocent quack medicine in the market. A large volume of letters full of most truthful and sincere statements, from many who have been really cured, can be offered in testimony of the efficiency of any proprietary medicine on the market. Anything from a bread pill to a rabbit's foot carried in one's pocket may stimulate the psychological agencies to bring about a cure.

"As a religious system Christian Science is founded on radically erroneous principles. It flourishes partly through the fatuous tendency of many to try to grasp what they cannot understand, and partly through the inherent passion for the novel and the strange. It will soon outlive its popularity and some other fad will cater to public taste."

THE CAUSES OF SELF-MURDER.

Some of the best authorities on insanity attribute the frequency of suicide to infidelity; but few of them trace the want of religious faith, which makes self murder possible, to the principles of the so-called Reformation and the influences of Godless education.

Faith and the exercise of private judgment in the things that concern dogma and morals are incompatible, while education without religion makes men unbelievers. Demosthenes, Mark Antony, Cleopatra, Hannibal, Cato, Socrates, Seneca, Rousseau, De Stael, Gibbon, Hume, Montaigne and Montesquieu were highly educated infidels, who believed in suicide and thought it preferable to disgrace or pain. Education, then, is not a sufficient moral barrier against suicide: on the contrary, Godless education leads to it.

Seldom or never does the Catholic laboring man commit suicide. He looks on God as a father, and however hard is his lot, he does not raise his hand against the sovereign dominion of the Creator. With full faith in the divine goodness and mercy he learns from our divine Saviour how to comply with the will of God, and draws strength and consolation from the contemplation of the truths of faith. Divine faith teaches him that God never imposes upon him a burden which he cannot bear. He tempers the wind to the shorn lamb. The humblest Catholic knows that he who cheerfully carries his cross will see the afflictions and trials of this life succeeded by an eternity of happiness, for he will one day be borne by them to Heaven.—American Herald.

NON CHURCH-GOING MEN.

Rev. Edward McGlynn, D. D., writing on "What is the Good of Going to Church?" in the June Ladies' Home Journal, says that "it is a good thing to go to Church, because religion is a good thing—in fact, the best and greatest thing in the world; and the Church is peculiarly the home of religion and of its expression in worship. The men who do not go to Church need most the good things the Church would give them. They are living in their lower natures—lives, at best, of refined or aesthetic animalism, but more probably immoral, corrupt and sensual. Loss of religion, or lukewarmness in it, results commonly from violations of the moral law—from the loss of honesty, chastity or sobriety. Honest, non-hypocritical, church going would bring men back to virtue and piety through instruction, prayer and worship, through purifying and strengthening sacraments and through sympathy, good example and mutual help. Right reason teaches the immortality of the soul, the existence of God, the filial relation of man to God and the moral law graven on men's hearts by the Creator. Right reason also teaches that obedience to the moral law is necessary for man's happiness here and hereafter, and for the best good of human society. Therefore, if there were no Christian revelation no Christian Church at all, wise and true men would form ethical and religious societies, to have the aid of association in the greatest of all concerns."

ONE OF OUR PRIVILEGES.

The Catholic who observes with curiosity, if from no other motive, the constantly recurring dissensions and disputes to which the Protestant Churches and their members are subjected, must feel consoled and grateful when he reflects upon the fact that in the Church of which he has the happiness of being a member, there is a divinely appointed authority to settle all such disputes, if they ever arise, and whose decision is final.

In mere worldly matters, when uncertainty arises which of two contradictory courses is the right one to choose, grievous anxieties, burdensome cares and annoying perplexities all ways ensue. One fears to go this way lest the opposite direction be the path he should choose; and while this state of uncertainty lasts there can be no peace for the mind, no contentment for the heart. How much worse must the situation be, though, when matters of the gravest religious importance, questions of vital spiritual interest, are at stake! There are undoubtedly hosts of honest, sincere Protestants whose frame of mind must be pitiable in these days, when doctors in their various churches diametrically disagree upon fundamental points of doctrine—when, for instance, they hear men like Dr. Briggs, Dr. McGiffert and others advancing opinions regarding the Scriptures, which are generally regarded as the Protestant rule of faith, which other divines of equal reputation pronounce false and heretical. What must be the condition of mind of honest Anglicans now when their Church is rent to its centre by the disputes going on between the Ritualists and their opponents!

Let us thank God, then, that He has made us members of His own true Church, in which there is a divinely appointed head to adjudicate infallibly all matters of faith and morals and with which, in fulfillment of its Divine Founder's promise the Spirit of truth

abides forever, to guard its children from the misery and slavery of falsehood and error. Let us appreciate this great privilege of ours, which, to paraphrase St. Augustine, invests us with unity in all necessary matters, gives us liberty in doubtful ones and makes us charitable in all cases.—Catholic Columbian.

JUSTIN MCCARTHY ON CARDINAL WISEMAN.

The following passage we take from Justin McCarthy's voluminous but somewhat inconsequential "Reminiscences":

Cardinal Wiseman I remember well. I saw and heard him often, and I had a slight personal acquaintance with him. I first heard him preach in one of the London Catholic churches before I had become a resident of the metropolis, and afterwards he paid a visit to Liverpool, where I was then a journalist, and he attended some of the meetings of the Liverpool Catholic Institute, and looked with evident pleasure at the performance from "Fabiola" by the boys of the school, with many of whom he talked afterwards, talked in a bright, genial, fatherly sort of way which put the boys at their ease and won them into frank confidence. On another occasion Cardinal Wiseman came to Liverpool to deliver a lecture at the Philharmonic Hall, and I well remember that the strength of the antipathetic feeling at the time manifested itself by the gathering of a crowd of roughs, who hung stones at the Cardinal's carriage as he drove up Mount Pleasant on the way to the hall. I had several opportunities afterwards of observing Cardinal Wiseman. He impressed me as especially a discreet man. He was calm, plausible, powerful. He was very earnest in the cause of the Catholic Church, but he seemed much more like a man of the world than Newman. There was little of the lofty spiritual in his manner or his appearance. His bulky person and swollen face suggested at the first glance a sort of Abbot Boniface; he was I believe in reality an ascetic. The corpulence which seemed the result of good living was only the effect of ill health. He had an imposing and persuasive manner. His ability was singularly flexible. His eloquence was sometimes too gorgeous and ornamental for pure taste but when the occasion needed he could address an audience in language of the simplest and most practical common sense. The same adaptability, if I may use such a word, was evident in all he did. He would talk with a Cabinet Member on terms of calm equality, as if his rank must be self evident, and he delighted to set a band of poor children playing around him. He was a cosmopolitan—English and Irish by extraction, Spanish by birth, Roman by education. When he spoke English he was exactly like what a portly, dignified British Bishop ought to be—a John Bull in every respect. When he spoke Italian at Rome he fell, instinctively and at once, into all the peculiarities of intonation and gesture which distinguish the people of Italy from all other nations: When he conversed in Spanish he subsided into the grave, somewhat sturdier dignity and repose of the true Castilian. All this, I presume, was but the natural effect of that flexibility of temperament which I have attempted to describe. I am satisfied he was a profoundly earnest and single minded man; the testimony of many whom I know and who knew him would compel anyone to that conviction. But such was not the impression he might have left on a mere acquaintance. He seemed rather one who could, for a purpose, be believed great, be all things to all men. He reminded one of some great, capable, worldly-wise, astute Prince of the Church of other generations, politician rather than priest, more ready to sustain and skilled to defend the temporal power of the Papacy than to illustrate its highest spiritual influence.

A KNIGHT OF OUR LADY.

The fifth annual Catholic procession at Peckham, London, on Sunday, was disturbed by a rival Protestant gathering, and the provocation was so great that a young Irishman named Casey, who was defending the banner of Our Lady, knocked down five aggressors one after the other. George Wilson, one of the disturbers, was brought before Mr. Hopkins at Lambeth Police Court, and the Magistrate, who said he knew him to be a ruffian, fined him forty shillings, the alternative being a month's imprisonment. Casey, who was also brought up, was bound over on one security of £10 to be of good behavior.—Liverpool Catholic Times.

THE TEST OF REAL CATHOLICISM.

Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the selfsame words which Jerome addressed to Pope Damasus: "I acknowledging no other leader than Christ, am bound in fellowship with Your Holiness; that is, with the chair of Peter. I know that the Church was built upon him as its rock, and that whosoever gathereth not with you, scattereth."—Leo XIII.

There is no washing away of iniquity, except in the Precious Blood of our most dear Redeemer.—Faber.

BY REV. J. R. TEEFY, LL.D., ST. MICHAEL'S COLLEGE, TORONTO UNIVERSITY, CANADA.

Australasian Catholic Record.

Within the last twelve months, the ranks of the Canadian hierarchy have been sadly depleted by death. Some were not unexpected. Cardinal Taschereau had long been falling; Archbishop Cleary, more than once within the last three years, had been dangerously ill; and length of days marked the venerable Bishop La Fleche, of Three Rivers, as an approaching victim for the dread reaper. But to the illustrious Archbishop of Toronto death came with silent, sudden sweep—warning to friend or attendant—bidding to keep his house in order, for his end was nigh. Only the sound of a fainting spell which lasted but a few moments and then death rang a second call, and all was over. A few minutes before 11 o'clock on Sunday night, July 31, the venerable Archbishop of Toronto, had rendered up his soul to God. The awful new flash along the midnight wires, and by the early trains speeded in newspaper columns to city, town and hamlet, and the whole country mourned for a great man had died and a zealous Archbishop had let his crozier droop from his nerveless hand, a kindly head had ceased to beat, a peaceful soul had fled.

PERE PERNET.

Founder of the Little Sisters of the Assumption.

So modest and retiring was his disposition and so great his shrinking from publicity in any shape or form that Pere Pernet is probably unknown even by name to the majority of our readers. And yet his death on Easter Monday robbed the world of one who, with Don Bosco and Abbe Le Pailleur, founder of the Little Sisters of the Poor, is entitled to rank among the chief Christian philanthropists of all times. Can our century, with its triumphs of art, science and literature, furnish three nobler names than these to the head-roll of fame? Pere Pernet was born July 23, 1824, at Velleux (Haut Saone). In his early manhood he came under the influence of the celebrated Pere d'Alzon, who was then Vicar-General—a post he held for forty-five years—and at the same time superior of the College of Assumption at Nimes. This institution he had himself established to counteract the secular tendencies of the age by giving young Catholics the benefit of the high and most liberal education under religious influences. In four years he had raised it to a level with older and better known rivals, such as Sorreze and Julliy. When young Etienne Pernet associated himself with the scholastic work there, it already counted between three and four hundred students drawn from the best families of the Midi. His intention was to join the new order which Pere d'Alzon proposed to found in order to secure the stability and extend the advantages of his educational schemes. On Christmas Day, 1851, Pere d'Alzon, Pernet, Hippolyte and Brun pronounced their final vows and became the first religious of the Augustinian Fathers of the Assumption. For a short time after this Pere Pernet continued his professional duties till, in 1852, he was drafted to Paris to help in starting the first metropolitan house of the order in the Rue Faubourg St. Honoré. Here he devoted himself chiefly to the work of the ministry and the confessional. When the house was transferred to Cliechy, he followed its fortunes and became procurator. In 1864 he began the enterprise of his life, the foundation of the Little Sisters of the Assumption, to which we shall return later. During the war of 1870 he acted as chaplain to the forces, rendering heroic services at Metz. Taken prisoner to Mayence, he continued his crusade of evangelization and prepared many of his fellow captives for their first Communion. Arrested under the commune, he was fortunately released through the good services of an officer of the National Guard, to whom he had once done a kindness. In 1880, after the decrees against the religious orders, he was expelled manu militari from the Augustinian convent in the Rue Francois Premier. Such are the salient features of his life, apart from the undertaking to which he consecrated the highest energies of mind and body down to the very moment of his death.

NOVELS IN THE PULPIT.

The new pastor of Beechers old church in Brooklyn has been preaching a series of sermons so called, which are really lectures on modern fiction. His congregation is pleased, the Brooklyn book-sellers are pleased, for the sale of standard novels has been greatly increased, but his clerical brethren are divided as to the propriety of Dr. Hillis' course. The venerable Dr. Cuyler has been moved to protest against it on the ground that the Bible alone should be the text book in a Christian pulpit. A Presbyterian paper, published in Chicago, administered a pointed rebuke to Dr. Hillis. The Congregationalist thinks that Dr. Hillis' sermons are the vehicle of truths which would never otherwise be grasped, and are as legitimate and as fruitful as old-fashioned doctrinal discourses. A Presbyterian journal published in London utterly disapproved of the new departure and says that preachers ought to stick to the Bible for their texts and subjects. Of course a good deal depends on the point of view from which the Bible is regarded. If it be the Word of God containing all things necessary for salvation, Dr. Cuyler's protest is well taken. If it be nothing more than a library of Hebrew literature, with no more intrinsic claims upon our reverence than the writings of Ruskin, or Hawthorne, or Victor Hugo, then there is no special impropriety in Dr. Hillis' proceedings. Moreover, the ethical conceptions of the authors just named are not inferior to those of the Bible. But in any case, the line ought to be drawn at George Eliot. She was a Positivist of the most pronounced stripe, her ideals of life and duty were not Christian ideals, and her conception of immortality, as set forth in "The Choir Invisible," is not that of holy Job. In the meantime one wonders why Dr. Hillis does not preach the Word as St. Paul commands.—Providence Visitor.

A HARD BLOW.

Episcopal Bishop Leonard said in his annual address before the Ohio Diocesan Convention that polygamy is being practiced all over this country. He said this in reference to the easy divorces that are becoming so common as to excite neither shame nor disgust. Since Luther gave his friend and patron permission to have two wives at the same time, and Henry VIII. divorced his wives at will, the marriage bond, outside the Catholic Church, has lost its sacred character, and the relation between man and woman is coming to be looked upon as the heathen view it. Said Bishop Leonard: "The good people of the United States are raising a great hue and cry against the admission of a member of Congress who is a polygamist, when practical polygamy is being practiced all over this country. Things have come to such a pass that the finest pretenses are made the means of securing a divorce. A slight quarrel or miserable lust are alike made a means to this end." The only way to stem the wrongward tide is to return to the Catholic teaching and practice concerning marriage that prevailed universally before the Protestant Reformation. Before that unpropitious event divorce in its modern practical sense was unknown in Western Christendom.—N. Y. Freeman's Journal.

Safe, Sure and Painless.

What a world of meaning this statement embodies. Just what you are looking for, is it not? Putnam's Painless Cure Extractor—the great sure cure—acts in this way. It makes no sore spots, acts speedily and with certainty, sure and mild, without inflaming the parts; painlessly. Do not be imposed upon by imitations or substitutes. "One good turn deserves another." Those who have been cured by Hood's Sarsaparilla are glad to tell others about it.

LAURENTIA;

A Story of Japan in the Sixteenth Century.

By LADY GEORGINA FULLERTON.

CHAPTER IX.

A gallant Spanish ship was breasting the waves, and making head against the rising storm, in the channel between China and Japan, the sea rolling heavily the while, and the sky above "Dark as if the day of doom hung over Nature's shaggy head." On board the heavily laden galleon were men of many nations as well as Spaniards, and amongst them a young man who wore the habit of St. Francis. This was Philip the Mexican, whose life had been spent, like the Froggals in the Gospel, far from his father's house, in the riot and debauchery. In his native land he had incurred disgrace, and nearly broken his parents' hearts. In an hour of sorrow and repentance he sought admission amongst the Brothers Minor of the order of St. Francis, but his passions were too strong, and his will too weak, to persevere in the austerities of penance; he had thrown aside the cowl and plunged into the world again. Then in despair his father sent him to China, and there the spendthrift came to himself. He saw what lives the missionaries led; he witnessed the fervor of the native converts, and the miracles of grace which religion works in the hearts of men, and his soul recoiled at the sight of its own iniquities. Once more he retreated, this time most humbly, to be clothed in the holy habit he had forsaken; and he was now on his way home, where his parents, overjoyed at his return, had entreated that he might be sent back. Learning against the most of the ship that night, he was musing on the past, and a great fear seized him. He remembered his former weakness, his broken vows, his shattered resolutions. He gazed on the billows, and the words of the patriarch to his first-born son came into his mind; he felt that though "excellent in gifts" he had indeed been "poured out like water," and he clung to the mast of the tempest-tossed barque as if he had been indeed the wild unmanageable nature within him which had so often proved more false and treacherous than the ocean. He invoked the Pentecost of Assisi and the Apostle of the Indies, and commended himself to her whose image was the figurehead of the struggling vessel, our Lady of Mount Serrat. "Death," he murmured, "Death, rather than apostasy and sin; death for those who died for me, my Lord!"

The clouds at that moment opened, and on the dark blue sky a white cross appeared, of the same shape as those used in Japan for the execution of criminals. Philip gazed upon it in silence. He knew not, he knew not, he cared not, to him it seemed an answer to his prayer; a token that it had been heard. It had been seen; it had been hailed by some as a signal of hope, by others as an omen of doom. Every eye watched it, every heart beat faster as the white cross became red, and then, after a while, was enveloped in dark thick clouds, and disappeared from sight.

Forerew the tempest, an wilder storm. The ship drifted from its course at the mercy of the wind and waves, and was driven at last into the port of Urando, on the coast of Japan. This had taken place some time before the events related in the two chapters. The captain of the vessel, in connection with other circumstances, had led to the outbreak of fury on the part of the Kumbo Sama which threatened the Christians with death and banishment, and created a vehement excitement from one end of the island to the other.

Philip had been sent from Urando to the convent of his order at Meaco, and it was not long before the cross he had seen in the skies assumed no longer a visionary form. The ship drifted from its course at the mercy of the wind and waves, and was driven at last into the port of Urando, on the coast of Japan. This had taken place some time before the events related in the two chapters. The captain of the vessel, in connection with other circumstances, had led to the outbreak of fury on the part of the Kumbo Sama which threatened the Christians with death and banishment, and created a vehement excitement from one end of the island to the other.

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IRRELIGION THE CAUSE OF DEGENERACY.

We have no desire to play the part of an alarmist, but we cannot close our eyes to the degeneracy caused by irreligion. A great Catholic prelate has very truly remarked that "As in the days of Horace, our children are taught to calculate but not to pray. They learn arithmetic but not religion." There is, indeed, an external conformity to law and a lifeless formalism in social circles which presents a fair exterior, but decay is at the bottom, and the result must be disastrous to the Republic. Infidelity has become fashionable, and from it flow all the political and social evils which afflict our society. It is said that of all our adult population over twenty-one years, more than one-half belong to no religious denomination whatever, and nearly one-fourth look on this world as a mere show. Scarcely a day passes that we do not read of some dreadful crime, and some of the daily papers are little better than the Newgate calendars.—American Herald.

Freezing Weather in July. Would cause great discomfort and loss, but fortunately it is seldom known. A vast amount of misery is caused at this season, however, by impoverished, poor, feeble and general debility. These conditions may be remedied by enriching the blood and toning the stomach with Hood's Sarsaparilla. This medicine seems to put new life into the whole physical system, simply because of its wonderful power to purify, enrich and invigorate the digestive functions. We advise you to get a bottle and try it if you are not feeling just right. It will do you more good than a six weeks' vacation. It is the best medicine money can buy.

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NOTES ON THE LIFE OF MOST REV. DR. WALSH, ARCH-BISHOP OF TORONTO.

BY REV. J. R. TEEFY, LL.D., ST. MICHAEL'S COLLEGE, TORONTO UNIVERSITY, CANADA.

Australasian Catholic Record.

Within the last twelve months, the ranks of the Canadian hierarchy have been sadly depleted by death. Some were not unexpected. Cardinal Taschereau had long been falling; Archbishop Cleary, more than once within the last three years, had been dangerously ill; and length of days marked the venerable Bishop La Fleche, of Three Rivers, as an approaching victim for the dread reaper. But to the illustrious Archbishop of Toronto death came with silent, sudden sweep—no bidding to friend or attendant—no bidding to keep his house in order, for his end was nigh. Only the sound of a fainting spell which lasted but a few moments and then death rang a second call, and all was over. A few minutes before 11 o'clock on Sunday night, July 31, all this occurred, and the beloved John Walsh, the second Archbishop of Toronto, had rendered up his soul to God. The awful news flashed along the midnight wires, and by the early trains speeded in newspaper columns to city, town and hamlet, and the whole country mourned, for a great man had died and a zealous Archbishop had let his crozier drop from his nerveless hand, a kindly heart had ceased to beat, a peaceful soul had fled.

John Walsh, son of James Walsh and Ellen Macdonald, was born in the parish of Mooncoin, in the County of Kilkenny, Ireland, May 23, 1830. He belonged to a family whose generations had given many priests and several Bishops to the Church, and in times of persecution not a few martyrs for the faith. Evincing at an early age a desire to study for the priesthood, the subject of our sketch was sent at the proper time to St. John's College, Waterford, where, with great success, he prosecuted his classical and philosophical studies. He also made one year of his theological studies in the same institution when he decided that his vocation lay in the vast field of foreign missions. Accordingly, breaking all the ties of home and country, he left for Canada in April, 1852. The following autumn he entered the Grand Seminary of Montreal, where he spent two years completing his theology for the diocese of Toronto. He was ordained priest on Nov. 1, Feast of All Saints, 1854, in St. Michael's cathedral, by Bishop de Charbonnel, then Bishop of Toronto. After ordination Father Walsh was attached to no particular curacy—his duty consisting in attending every place that happened to be vacant. The following year (1855) he was appointed to the Brock mission, of which parish he was the first resident pastor. After spending three years in this severe country district, he was, in April, 1857, placed in charge of St. Mary's, in the city. Full of the spirit of his holy vocation, Father Walsh applied himself to his manifold duties with constancy and energy. Loretto convent, which at that time was situated near St. Mary's church, found in him a devoted chaplain, the souls a self-sacrificing champion, and the parish a father and friend. But amidst all his other occupations he found time to give to study and the careful preparation of sermons which soon earned for him a well deserved reputation as a pulpit orator. Advancing time and more exalted state, as well as continued industry, increased this reputation. Archbishop Walsh's dignified appearance, rendered more dignified by the insignia of his office, his rich voice with a sweet touch of brogue clinging to it, his deep, earnest manner, rendered more earnest by the subjects he treated, served to give weight to his well-balanced sentences and his finely-urled periods. In style ornate, in treatment practical, in thought logical, rich in imagery and choice in language, Dr. Walsh, as a speaker, was never commonplace, always impressive, and in many passages brilliantly eloquent.

Very soon after the consecration of the Right Rev. Dr. Lynch, in 1859, Father Walsh was appointed rector of St. Michael's Cathedral. The following September the Prince of Wales visited Canada. The preparation being made for His Royal Highness' reception in Toronto brought forth some of that force of character which ever made the future Archbishop a leader amongst men. A large and influential meeting of Catholics was held, under the chairmanship of Father Walsh, to memorialize the Duke of Newcastle, the Prince's adviser, and to protest against the erection of an Orange arch. As a result of this meeting and the subsequent memorial, the Prince of Wales refused to recognize the existence of the arch in question, and Orangemen received a blow from which it did not rally for years.

Father Walsh was appointed Vicar-General of the diocese of Toronto on Easter Sunday, 1862. In September he returned from the cathedral to his old pastorate of St. Mary's, where he remained about four years, when he was raised to the Episcopate. Dr. Pinsonneault, at that time Bishop of Sandwich, was obliged, through ill health, to resign. The choice of a successor fell upon Vicar General Walsh, which was in due time ratified by Bulls from the Holy See.

His Lordship, Bishop Walsh, was consecrated in St. Michael's Cathedral, Toronto, November 10, 1867, by Mgr. Ballaragon, then Archbishop of Quebec. The assistant Bishops were the Right Rev. J. Bourget, Bishop of Montreal, and Right Rev. J. J. Lynch, Bishop of Toronto. Six other Bishops and a large number of priests were present upon the occasion. The newly consecrated Bishop left Toronto with the generous gifts and the good wishes of his many Toronto friends, both clerical and lay, upon the 13th of November. On the following day His Lordship was duly installed in the Cathedral of Sandwich. Soon afterwards the Episcopal residence was transferred from Sandwich to London; and the See was likewise changed back to London by a decree from the Propaganda dated November 15, 1869.

In this large field of Christ's vineyard, His Lordship applied himself with extraordinary resolution and ability to the important duties of his high office. A large and pressing debt of \$35,000 had to be liquidated. The reorganization of missions, the proper supply of the priests, erection of presbyteries and churches, the interests of education and charity in all its branches called for prompt and energetic action and sacrifice. Nothing daunted by the difficulties which surrounded him, Bishop Walsh set himself earnestly to put his house in order. He visited every mission in his diocese, founded churches and schools where required, catechized the young, encouraged the old, and appealed to all to help in removing obligations which were a serious obstacle to his doing the good he had in contemplation. Nobly seconded by a faithful clergy and a generous laity, he succeeded within three years in paying off the heavy debt which had at first confronted him. Upon his return from his first official visit to Rome, in 1870, he gave the following address: "From the report made to the Holy See: 'Twenty eight new churches have been raised to the glory of God and for the purposes of religion. All these edifices, with few exceptions, are of brick and stone, and many of them are splendid and costly structures. Besides, five churches have been greatly enlarged and improved. Seventeen commodious presbyteries have been built for the accommodation of the parochial clergy. An episcopal residence has been constructed, and not a cent of debt has been left upon it. Three convents have been built. Mount Hope has been purchased and paid for, and a splendid new orphanage erected upon it. A handsome new college has been built by the self-sacrificing zeal of the Basilian Fathers. We know, dearly beloved brethren, that a good and efficient priesthood are, in a certain sense, the life and soul of the Church. They are the representatives of God, the ambassadors of Jesus Christ, the dispensers of the sacred treasures of His sufferings and death. Without them religion languishes and immortal souls are starved for want of the Bread of Life. Twenty-three pious and efficient priests have been ordained during the last nine years; five have been regularly affiliated to the diocese, and nine Basilian Fathers have come to take charge of two parishes, and to conduct the College of Sandwich. About ten thousand children have received the sacrament of confirmation, and most of them have been pledged to abstain from the use of intoxicating drinks until they will have attained their majority. This is a summary of the work done in the last nine years.'

The character of Bishop Walsh as an administrator is well portrayed in an address presented on the celebration of the tenth anniversary of his consecration by his clergy: "While thus adverting to your ability in administration, we must not omit to mention that whereas energy and zeal are often accompanied by harshness, yet Your Lordship has been able to reconcile the successful administration of an important charge with a savoury of manner which has endeared you to all, so that you are regarded by all as a kind Father; and it is this quality, more especially, which has secured to you the filial affection of both clergy and laity in the diocese, and the respect and admiration of all with whom you have intercourse."

Bishop Walsh had long set his heart upon building, in London, a cathedral worthy of the name, which, in his own words, "would be the enduring monument of the faith and hope and charity of the apostolic people who planted the mustard seed of the Catholic faith in this country." The time had come to realize his hopes and carry out his cherished design. The corner-stone was laid on the 22nd May, 1881; and it reached its present state in 1885, and was dedicated on June 28, of that year. This beautiful and stately temple, whose walls are composed of brown-red stone, is of the early French style of architecture, and consists of nave and chancel with transepts, chapels, baptistery, morning chapel and chapter-house. The architect was Mr. Jos. Connolly under whose genius "the unconscious stones grew into shape and beauty."

Archbishop Lynch of Toronto laid down in death, in 1888, the crozier which for more than twenty-eight years he had carried with apostolic zeal. Immediately all eyes turned towards London; Rome spoke; Bishop Walsh gave his place; and the subsequent years proved the wisdom of the choice. A Brief was issued from Rome dated August 27, 1889, closing His Lordship's brilliant and successful career as Bishop of London. Three months afterwards Archbishop Walsh, accompanied by Archbishop Cleary of Kingston, Bishop Dowling of Hamilton, a large number of the London priests and several laymen, was installed in St. Michael's Cathedral as the second Archbishop of Toronto. An address of welcome on the part of the clergy was read to His Grace by the Very Rev. Father McCann; "Great, indeed," said the address, "is the sacrifice you

have been called upon to make. When, in the natural course of events, you should be expected to rest from labor and enjoy the well-earned fruits of your long and energetic career as Bishop of London, the voice of Christ's Vicar calls you to a more extended field of action, and puts on your already tired shoulders the heavier burden of the archiepiscopate in the great metropolis of Ontario. You have magnanimously responded to that voice. You were the first of the priests of Toronto honored with a mitre. You are again to bear upon your hallowed shoulders the pallium of metropolitan jurisdiction. The brilliancy and lustre that distinguished your rule in London will be excelled in the important charge of governing the Archdiocese of Toronto. We assure Your Grace, as far as in us lies, the burden will be made light by the devotedness, love and obedience of the clergy, whose chief you have now become."

The prophecy foretold in this eloquent address was more than realized. Peace marked the new Archbishop's every step. And he who upon his entry into Toronto had felt the indignity and hurt of a few lawless bigots, soon gathered around him in affection and esteem the citizens of every class and creed. He entwined into his life and heart the priests and religious; to use his own language, "It was a pleasure to be amongst them rather a father than a Bishop; to enter into relations of friendship with them, as Christ said to His disciples, 'non dicam servos sed amicos.'" Respect for authority was shown with a cordiality which proved that authority had won confidence and love whilst firmly requiring obedience. Friction ceased in matters which for a long time had caused irritation. The renovation of St. Michael's Cathedral, the purchase of Blantyre Park, the building of a large industrial school, and several new churches in the diocese, are the marks of progress made by religion during His Grace's too short reign. Nor have the religious communities been idle in their work or extension. A new chapel at Sunnyside Orphanage, and the handsome Community Chapel at St. Joseph's Academy, as well as the building of a new wing at the House of Providence, are a lasting monument to the zeal and devotion of the Sisters of St. Joseph in Toronto. The opening of St. Michael's Hospital, under the direction of the same Community of St. Joseph, is deserving of more than passing mention. In a former issue of the Record the noble work done in the cause of suffering humanity, irrespective of creed, was dwelt upon. The Carmelite Fathers at Niagara Falls have completed a magnificent hospice—a very shrine of nature and grace, for, overlooking as it does Niagara's angry flood, and within the roar of that romantic cataract, no lovelier spot in all America could have been chosen. Loretto Abbey, in the extension of its building, and in the erection of a magnificent chapel and hall, has been transformed in appearance. In this stately pile of buildings the good work of the Sisters has been doing in the diocese for some fifty years is carried on in spacious halls and more commodious classrooms.

The latest appearance of the Archbishop at any religious function connected with the growth of the Church in the diocese was at the laying of the corner-stone of the new wing of the monastery of the Sisters of the Good Shepherd.

The stormy period of the Dominion elections, during the heated discussions of the Manitoba Model, brought into prominence the wise moderation, the calm prudence of the Archbishop. No bitterness at any time could be discovered by the most rabid sectarian in any of his allusions to the burning question of the hour. On the occasion of the mission to Canada of the Apostolic Delegate, Mgr. Merry del Val, a warm mutual regard followed the close association in the congenial cause of peacefully insisting upon the rights of the Church in educational matters.

The same love of peace must have inspired this warm and constant friend of Ireland to propose the Irish Repeal Convention with a view to healing, if possible, the personal differences that had split the parliamentary force into factions. The joy with which the suggestion was received, the earnestness with which it was acted upon, and the successful result of the great meeting in Leinster Hall, Dublin, are still matters of daily reference. His stirring appeal to his people in 1894 and again in 1897, for funds for the cause of Irish Home Rule, were but some of the proofs of the generous love he bore his native country.

One trait in the character of the late Archbishop contributed not a little to endear him to the people of whom he was the Shepherd—that combination of simplicity with dignity, of courtesy with ceremony that made approach to him so easy.

The keynote to the Archbishop's character can be easily heard in the following incident: "Having occasion to discuss a matter of business with the late Archbishop, I called at his house one morning and was shown into a room connected by folding doors with another parlor, to wait until His Grace would be disengaged. From the adjoining room I could not but hear the conversation. The rich, deep voice of the Archbishop was easily recognized; the other, I soon gathered was that of a former prisoner of the days when, a young priest, he ministered in the wilderness of Brock. Joy was overflowing in the heart of this former parishioner at meeting once again the loved priest in the Rivered Archbishop, and the alternating address of Father and Your Grace spoke eloquently. But the marvel to me listening, was the

memory that could make interested inquiry after the members of his old parish, and the patience that listened to a narration of domestic events of more than a quarter of a century. Then there were souvenirs to be taken to the former parishioners, and the fatherly Archbishop himself went upstairs to procure the Scapulars, Medals and Agnus Dei which he blessed and committed to the keeping of his visitor. "In answer to the speaker's eloquent admiration of the wonderful sermons delivered by the Archbishop, the beautiful churches built by him, and the many good works he had performed, I heard the assertion of the Archbishop that the work that pleased him best was the knowledge that he had given the pledge to so many thousands of boys who had been confirmed by him, and that he had striven with all his might to make the rising generation a sober generation." J. R. Teefty.

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MORALITY IN CATHOLIC AND PROTESTANT COUNTRIES.

It has been a habit of late with a certain class of Protestant preachers to point at vice and immorality in Cuba, Porto Rico and the Philippines, and say: "See the evil effects of Catholic teaching!" The United Presbyterian of Pittsburgh gave an example of this bad habit recently. And we, to impress on it the wisdom of the old adage, that people in glass houses should be careful how they throw stones, called its attention to the low condition of morals among Protestants in the United States, particularly in New England. We suggested that if the preachers must go to Cuba and Porto Rico to elevate the morals of the people there, they should try and go without a chronic blush of shame on their faces for the immoralities and vices of their people in the land they live in and whom they have been "elevating" for several generations. We suggested that to get rid of that blush of shame—a bad article for a missionary to take with him when he goes to elevate foreigners—they should first reform the people among whom they have been living and working. If they cannot reform those among whom they live and to whom they preach, how can they hope to reform the stranger who knows them not?

A writer in the Detroit News-Tribune, commenting on our article, takes exception to the argument which makes the sins of one people a defence or excuse for the sins of another people, or defends the sins of the members of one Church by pointing to the sins of the members of another Church.

His general position is correct, but it does not meet the case we had in hand, the case presented by the attitude of the United Presbyterian. That journal proposes that American Protestants go and elevate and reform the morals of the Catholics of Porto Rico. This proposal naturally raises the question: Are American Protestants competent to do it? And the only way to judge of their competency is to examine and see what they have done in the way of elevating and reforming morals among themselves. We looked and found on the evidence of reliable witnesses and statistics that they have not only failed to elevate morals among themselves, but have failed to prevent the decay of morals among themselves. We found that so far as morals are concerned they are decadent. From this fact, admitted and deplored, we concluded that American Protestants are not competent to elevate or reform the morals of the Porto Ricans. Inasmuch as ante-natal murder and divorce, with its attendant evils, so prevalent here, are unknown to the Porto Ricans, it has occurred to us that it might be a good idea to import the Porto Ricans to this country and scatter them about for the purpose of elevating and reforming the morals of the whitened walls who imperceptibly assume to be competent to elevate the morals of the Porto Ricans and Filipinos.

It is by no means a pleasant task to call attention to the low state of morals among Protestants, but when their oily, Chaband preachers begin their pious whining about the morals of Catholic people they must expect to have their own soul and body destroying sins flung in their faces, if for no other purpose than to shame them into silence and decency.

Recently a preacher informed the world that the Lord was on the side of the victor in a recent prize fight, and yet that same pious evangelist and others of his profession weep and shed Ptolemaean tears over a bull fight in Havana or a cock fight in Manila. Our American daily papers pander to their readers by giving them what they like best. Hence they devoted more columns to that prize fight than they gave to the peace congress or the Philippine war. They knew what their readers wanted, even if they had to read it behind the door, as the depraved by reads a bad book. For a moment it diverted them from their tearful solicitude about bulls in Cuba and the chickens in Porto Rico, and from their zeal to "elevate" somebody or something. O, the humbug of it all!

The writer in the Detroit News-Tribune rightly says that no Church cannot be held responsible for the bad lives of those who disobey and act in opposition to its laws. But a Church is responsible for evils in its members which it does not disapprove and condemn. Divorce, with the demoralizing consequences inseparable from it, is an evil. Has Protestantism condemned it? It has not. Its ministers solemnize the re-marriage of divorced people, and frequently themselves re-marry

after divorcing their wives or being divorced by them, without a protest from Protestantism. Nay, more, divorce with permission to re-marry during the life of either divorced party began in Christendom with Protestantism. Before that it was unknown in Christendom. Protestantism deprived marriage of its Christian sacramental character, leaving it but a natural contract. From the time that Luther, the founder of Protestantism, gave his patron Phillip, Landgrave of Hesse, permission to have a second wife his first lawful wife was living, divorce has grown to its present frightful extent in the Protestant world.

It is vain to try to shift from Protestantism the responsibility of the demoralization of society that has come as a result of practically free divorce. It nursed the evil in its own cradle, sanctioned it by remarrying the divorced, and now it has neither the courage to denounce it nor the power to free society from its curse.—N. Y. Freeman's Journal.

BAPTIST vs METHODIST.

The leading denominations prevailing among the mountains of Virginia, Kentucky and the adjoining States are Methodists and Baptists, and as a rule they are fairly well divided among the mountaineers, but occasionally, for some reason or other, an entire community will be of one faith. I remember one season my work took me to a remote section on the head-waters of a small creek about twenty-five miles from the North Fork of the Kentucky river, and I had not been there long until I discovered that all my neighbors were Methodists. They had a good hewed log meeting house and a Sunday school and were thriving as a congregation. There was one old chap, though, who didn't seem to be an enthusiast in the cause, and one day I got to talking to him about the condition of affairs.

"Were you born a Methodist?" I asked as a starter.

"I reckon I wuzn't," he replied with a sniff of disrespect, "My folks wuz Baptists, I guess clean from the time uv No'ay."

"You go to the Methodist Church, don't you?"

"Yes, but I wouldn't ef I could help myself."

"Isn't there a Baptist church anywhere around here?"

"Not nigher than the river, and that's more'n twenty mile, cuttin' across ridges."

"How does it happen that there is no Baptist church with a congregation as the Methodists have? I have always seen it that way till I came here."

"That wuz onc' up to about twenty-five yer' ago, an' we kep' the Methodists on the jump. But somehow I guess Providence kinder fersook us after that, case every yer' seaze then the crick has been froz up all winter and dried up all summer and we lost our holts. Yer see the Methodists, don't need warter in their business like the Baptists does, and they keep a cluttern' right along whether it's a drouth or a freshet. The crick wuz our salyvation and when it went back on us we jist fasheded, that wuz all, an' them that didn't move down to the river jined the Methodists, me bein' one."

"I suppose there never will be any change," I said at a venture.

"I ain't so shore about that, Col onel," he answered with impressive earnestness. "I've been wv'er'in' with the Lord in pray'r ever sense, for a flood."—New York Sun.

THE FAITH OF OUR FATHERS.

The Rev. Mr. Nicholas, an Episcopal minister recently received into the Church, pays this tribute to Cardinal Gibbons' great work:

"For three years I have been studying and debating the reasons which have led me finally to sever my relations with the Protestant Episcopal Church and become a Roman Catholic. When I was a student in Johns Hopkins University Cardinal Gibbons prescanted me with an autograph copy of his 'Faith of Our Fathers' That was before I entered the general theological seminary of the Episcopal Church in this city. Several years ago, however, I re-read the book, and it impressed me greatly. Then I heard Henry Adams lecture on Cardinal Newman, and that had much to do with my ultimate conversion."

They Cleanse the System Thoroughly.—Parmaise's Vegetable Pills clear the stomach and bowels of bilious matter, cause the excretory vessels to throw off impurities from the blood into the bowels and expel the deleterious mass from the body. They do this without pain or inconvenience to the patient, who speedily realizes their good offices as soon as they begin to take effect. They have strong recommendations from all kinds of people.

THE PUBLIC should bear in mind that DR. THOMAS' ELECTRIC OIL has nothing in common with the impure, deteriorating class of so-called medicinal oils. It is eminently pure and really efficacious—relieving pain and lameness, stiffness of the joints and muscles, and sores or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints.

Is Baby Thin this summer? Then add a little SCOTT'S EMULSION to his milk three times a day. It is astonishing how fast he will improve. If he nurses, let the mother take the Emulsion. 50c. and \$1.00; all druggists.

"A Good Paymaster Starts Not At Assurances."

There is one good paymaster who is around on time, gives full value, and never fails in his duty. It is your privilege to select him, and his name is pure, wholesome blood. This paymaster makes the rounds of the body, visits brain, stomach, kidneys, liver, heart and head alike. Hood's Sarsaparilla acts as guard-ant that this paymaster will do his duty.

If the blood is impure, it cannot do its duty, and you are the sufferer,—but you need not be. Hood's Sarsaparilla purifies, vitalizes and enriches the blood. It never disappoints.

Scrofula.—An abscess on my hip was lanced and never healed. Another broke out on the other hip and the next year three more appeared. I took Hood's Sarsaparilla and it helped me. Since taking six bottles of the medicine I have not been troubled, and previous to this treatment one of the eruptions had discharged for seven years." Mrs. FRANKLIN H. TERRY, Freeport, N. S.

After the Grip.—Suffered from weakness after the grip. began taking Hood's Sarsaparilla and found it as recommended. It relieved my son of rheumatism." Mrs. R. MAYER, Zepher, Ont.

Blood Poison.—Was troubled with blood poison and pains in my heart. Tried Hood's Sarsaparilla by advice of a friend and it gave me relief." Mrs. LUCY J. COOK, Windsor, N. S.

Rheumatism.—Pains in my limbs finally settled in my back. I was obliged to stop work. My blood was poor and I did not have any appetite. I could not sleep night. I tried Hood's Sarsaparilla and Hood's Pills and these medicines made me well and happy. Others of my family have taken Hood's Sarsaparilla after the grip with good results." G. R. RAFFES, South Waterville, N. S.



Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

Cobbett's "Reformation."

Just issued a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D. D., O. S. B. The book is printed in large, clear type. As it is published at a net price of 6s. 6d. per copy in the United States, 50 cents will have to be charged in Canada. It will be sent to any address on receipt of that sum, in stamps. CATHOLIC RECORD OFFICE, London, Ontario.

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GOOD BOOKS FOR SALE.

We should be pleased to supply any of the following books at prices given: The Christian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh (cloth), 40 cents; Catholic Belief (paper) 25 cents, cloth (strongly bound) 50 cents. Address: Thos. Coffey, CATHOLIC RECORD OFFICE, London, Ontario.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, July 8, 1899

AN APOSTOLIC DELEGATE.

The Roman correspondent of the New York Freeman's Journal, writing under date of June 14, states that the appointment of a permanent Apostolic Delegation to Canada has been decided upon.

THE CHURCH IN CHINA.

A decree has been recently issued by the Emperor of China in regard to the status of the Catholic Church in that empire. The Catholic Church is to be recognized in future as a national religion, and the Catholic Bishops will rank on an equality with viceroys and governors, and priests will have the rank of mandarins.

A VICTORY FOR THE RELIGIOUS.

The Grand-Duchy of Baden has just been the scene of a Parliamentary contest in which the exclusion of religious orders from the Grand-Duchy was the question at issue. The matter was brought before the Legislative Chamber by the Catholic party, who pointed out the injustice of the existing law by which certain religious orders are excluded from the Grand-Duchy, and demanded that the law should be repealed.

THE DEPLORABLE STATE OF ANGLICANISM.

According to the Rev. Frederic G. Lee, a prominent Anglican clergyman of London, Eng., at the present time not more than one fifth of the children born within the Established Church are presented for Baptism. This condition of affairs undoubtedly arises from the internal dissensions which have arisen to so great a height during the past year between the Evangelicals and the Ritualists.

THE MCGIFFERT CASE.

The Presbyterian General Assembly of the United States has again had before it the celebrated McGiffert heresy case, which it has shelved by referring his explanatory letter on his book "The Christian Church in the Apostolic Age" to a committee without having it read in the Assembly.

The book in question maintains that there are errors in the original New Testament as it came from the pens of the writers, and therefore by implication denies the truth and inspiration of Holy Scripture.

The Assembly has had so much trouble with heresy cases during the last few years that it is anxious to steer clear of them now. Dr. McGiffert, however, seems to look with stolid indifference upon whatever action may be taken against him by the supreme authority of his Church.

Perhaps he thinks of following the example of Dr. Briggs and Smith, who found a refuge in the Protestant Episcopal Church when they were condemned by the Presbyterians. The Episcopal Church has become a refuge for teachers of the most ultra Latitudinarianism, as it has so readily received into its ministry the rejected of Presbyterianism.

LOYALTY AND THE CORONATION OATH.

We have received from a respected correspondent, writing over the signature "A Jacobite," a letter stating that the resolutions passed by a number of Catholic associations in Canada, and especially by branches of the C. M. B. A., in regard to the shameful Coronation Oath, which, under the present laws, the British Sovereign is obliged to take, touch upon dangerous ground, as they unconsciously attack the statute of 1701, which is known as the "Act of Settlement" the purpose of which was, according to our correspondent, to exclude from the throne "all the descendants of Charles I."

This is not quite accurate, inasmuch as Queen Anne, who came to the throne in 1702, by virtue of that Act, was a descendant of Charles I., being his grand-daughter; and if there had been descendants from Anne they would have been recognized under the same Act. The Act of Settlement was passed, therefore, to exclude only the Catholic branch of the descendants of Charles I. In accordance with this Act "the succession was transferred, on the death of Anne, from James Francis and Charles Edward, the son and grandson of Sophia, to the descendants of Sophia, the grand-daughter of James I."

It is, of course, by this Act, also, that Queen Victoria came to the throne. Our correspondent "Jacobite" points out that this Act of Settlement "was by no means popular, and was passed in the Commons by a majority of 1, a fact which is generally ignored in history books. The figures were, "For the Bill..... 118 "Against..... 117 "Majority..... 1"

We admit fully that this very small majority was obtained by a foreign military terrorism, but we are not prepared to accept the conclusion of "Jacobite," that the British Empire should return to the support of the Stuart dynasty. The present dynasty has now ruled for a long period, to the general satisfaction of the people, notwithstanding some blots upon the administration of justice, especially in Ireland, and it would be disastrously subversive of a well-established order to attempt to overthrow the Government as now constituted, whatever might have been legitimate a century and a half ago. Maria Theresa of Modena, and now of Bavaria, who is said to be the legitimate representative of the Stuart line, is a stranger to the British Empire, whose sympathies are, no doubt, quite foreign to us, and we could not for a moment think of transferring our allegiance to that lady, however deserving of honor and respect she may be in her present sphere.

The infamous Coronation oath, which is prescribed by that anti-Catholic Act of Settlement, is another matter, which cannot be too strongly denounced. It is a relic of barbarous penal times, and an insult to all the ten or eleven million Catholics of the British Empire. Her Majesty the Queen was not required to denounce the practices of Buddhism and Islamism, but the religious belief of four-fifths of Christendom, the creed of nineteen centuries, she was required to "profess, testify, and declare" to be "superstitious and idolatrous," before she should be crowned.

The Orangemen of Canada have been recently busy passing resolutions in their Grand Lodge meetings,

to the effect that this atrocity must be perpetrated. From them we could not expect anything else. They are always prepared for the exercise of the tyranny and oppressiveness which they manifested from the first days of the institution of their order, but the people of Great Britain have ceased to be dominated by Orangemen and the spirit of bigotry and animosity which animates it, and the time has arrived when we should use every effort to put an end to the atrocity.

We have said that we cannot approve of any agitation to restore the Stuart dynasty, but by all means let the offensive Coronation Oath be abolished. It is unendurable, and we believe that the British parliament will abolish it when the matter is properly brought before it; and certainly, neither the Queen nor the two houses of parliament have any reason to believe that the present agitation among the Orangemen, for the retention of that oath, is dictated by loyalty or love for British institutions. Even the anti-Catholic Act of Settlement did not satisfy their bigotry, but in 1886 a dangerous conspiracy was detected whereby they intended to set aside Queen Victoria from the throne, and to put her uncle, the Duke of Cumberland, upon it in her stead; and neither the Prince of Wales nor the Canadian people have forgotten the vile insults offered to the Prince as representative of her Majesty on the occasion of his visit to Canada nearly forty years ago. Why, then, should the Parliament now submit to the dictation of that ill-famed association? And why should we be deterred by their raving from demanding what is just and reasonable?

Another Baptist organ, the New York Examiner, says that by the resignation of Dr. Whitsett, many of the delegates to the Convention have found themselves relieved from what was generally expected to be a prolonged and acrimonious controversy; "but the friends of Dr. Whitsett, though as yet saying but little, evidently feel that peace has been bought at far too dear a price"

One feature of these controversies seems to be altogether overlooked in their settlement: that is, that the last thing which enters into the mind of any of the participants thereto is the preservation of the truth "once delivered to the Saints." Peace at any price, and not peace through the truth, is the one thing aimed at.

CREMATION.

Much surprise has been manifested from time to time on account of the prohibition issued by Pope Leo XIII. in 1886 against the practice of cremation.

The advocates of this method of disposing of the dead represent that it is the most effectual means of making away with the mortal remains of humanity, and of preventing contagion from spreading from the bodies when the diseases which have caused death have been infectious. Therefore, they contend that cremation is the most desirable mode of treatment of the dead.

It is indeed true that cases do occur when on account of the virulence of the disease which caused death, there is good reason for cremation; but in such cases the Holy Father does not prohibit having recourse to it, and there is no prohibition preventing persons so afflicted from consenting to have their bodies disposed of in this way. Then they may receive the usual rites of the Church, and the Holy Sacrifice of the Mass may be offered for the repose of their souls after death. These rites may also be given when the deceased person has not given consent to being cremated, whether it is because their relatives who have control of the funeral thus dispose of the remains against the will of the person dead, or that they have perished accidentally in a conflagration.

But the rites of the Church and a public Mass of Requiem are not to be granted to those who have given their consent to being cremated, except under the circumstances which have been already mentioned. To the argument that cremation is the safest mode of disposing of the bodies of the dead it may be answered that it is ordinarily quite safe to bury the dead in the earth, provided the graves are made sufficiently deep, so that gaseous exhalations may be absorbed by the earth, and the solid matter coming from the decomposed body be incorporated with the earth. The fresh earth is known to be one of the best disinfectants known, and therefore the ancient Christian customs of the burial of the dead therein may be safely observed. Moreover, if there are good reasons for disapproving of cremation,

it becomes a suitable object of prohibitory legislation by the Church; and such good reasons really exist.

It has been the custom of Christians from the earliest ages to dispose of the dead by burial, and this was one distinction between them and the Pagan Romans in the early centuries of the Christian era. The cremation of the bodies of the dead was practiced by the Pagan Romans, because they had no belief in the resurrection of the dead. They believed, indeed, in some kind of a future life of the soul, or of the shade of the dead person, but this life was not supposed to be shared by the body.

Christians, on the other hand, wished to impress upon their faithful brethren the doctrine of the resurrection of the body, and the respectful preservation of it until it was incorporated with the surrounding earth was deemed to be encouraging a belief more conducive toward cultivating faith in the general resurrection than was the Roman method of cremation.

In fact in modern times cremation was made by certain sectaries a symbol of want of faith in the resurrection of the body, and it has been actually adopted by the European Freemasons in this sense and with this purpose in view. They have used it as a protest against that article of the Apostles' Creed which says: "I believe in the resurrection of the body." This is one of the chief reasons why the Holy Father prohibited cremation.

Of course cremation is not an obstacle to the resurrection of the body, as it is a matter in the hands of the Omnipotent God to gather together the particles of the body which have been separated from each other and dispersed over great distances. There is no difficulty for Omnipotence to effect this, yet on account of the opposition in the symbolism of the two modes of burial, the Holy Father deemed it advisable strictly to prohibit that mode which was made by its chief promoters the symbol of the doctrine of the annihilation of soul and body, which is a detestable heresy, subversive of Christian faith.

There are some other reasons for this prohibition. The grace conferring sacraments are applied to the body of the Christian during life, especially the sacrament of the Body and Blood of Jesus Christ, which nourishes the body while it sanctifies the soul. Hence the Holy Scripture calls the body of the Christian "the temple of the Holy Ghost." It is for this reason also that the Church encourages respect for relics of the saints, because, as the Catechism says, "their bodies have been temples of the Holy Ghost." These relics are usually parts of the bones of some member of the bodies of the saints.

For these reasons the Catholic Church has always inculcated respectful treatment of the bodies of departed Christians, while cremation tends to their disrespectful and rude treatment, to such an extent as to excite horror in the minds of civilized peoples; and even Jews and Mahometans are horrified by this treatment, which is contrary to the natural instincts of affection and reverence placed by God in the human heart.

Where cremation has become a regular practice in some cities of the continent, bodies of the dead are thrown roughly, sometimes in great heaps, into furnaces and are thus consumed. In Vienna they are sent by pneumatic tubes to the furnaces five or six miles distant from the central part of the city, as if they were mail matter, and in every case they are consumed without the prayers for the dead being recited over them, or any other religious ceremony performed. This is most shocking to Christian sentiment, and it is for these reasons that cremation has been forbidden by the Pope: not because there is anything necessarily evil in it, but because it is in many ways conducive to unbelief and atheism. Of course, therefore, it is the act of disobedience to the law of the Church which makes the practice sinful, and on account of which those who consent to it are deprived of Christian burial.

QUESTION BOX.

"J. B." of Oromocto, N. B., enquires where and how the profession of engineering may be learned. To learn the practical work of locomotive or steamboat engineering, we believe the best place would be a machine shop where steam engines are constructed. The profession of a civil engineer requires a more extensive knowledge of mathematics and may be learned at Laval or McGill University, at Quebec and Montreal, respectively, or at the University of New Brunswick of Fredericton. There is a chair of Civil

Engineering at these institutions. The next query of our correspondent is as follows: "Is there such a science as astrology, and can professors tell one's future?"

To this we reply that astrology is by no means a science, but a mere fraud. The knowledge of the heavenly bodies is a science which was originally called astrology, but is now known as astronomy. The knowledge of the motions and relations of the heavenly bodies was necessarily much more limited before the great modern telescopes were constructed, and before the discovery of the laws governing these relations was made by Sir Isaac Newton, and other men of science. Hence during the present century astronomy has made most rapid progress; but astrology is something very different from the science of astronomy. It pretends to make known the future of people by means of the date of their birth, and the positions of the planets in the constellations of the Zodiac at that date. It is needless to argue on this matter, as it must be evident to any intelligent being that the planetary motions have no known or knowable influence on the actions or lives of men. There is no foundation whatsoever for the pretensions of astrologers, and as our correspondent states that he has spent a great deal of money for the predictions of astrology, we can only assure him that the money so spent is a dead loss.

We cannot undertake to advise our correspondent in regard to his next question, what trade or profession we would recommend him to adopt. That depends upon his own abilities and predilections, and on the means available to him wherewith to study the profession he may select. We can only urge him to master the profession of his choice. There is always room at the top of the profession, though there may be overcrowding among those who have learned only a smattering of the knowledge which ought to be acquired.

PRESBYTERIANISM WILL NOT TOLERATE ANY CHRISTMAS OR EASTER FESTIVITIES.

There has been during the last few years considerable agitation among Presbyterians to reintroduce the celebration of at least the two great Christian festivals of Christmas and Easter. The conviction has forced itself home upon the minds of many Presbyterians that it is one of the causes of the repulsiveness and consequent decay of the Calvinistic creed, that it makes no appeal to the heart of mankind, and the advocates of these festivals hope that their re adoption will lead to the checking of the growing antipathy to Presbyterianism which has recently forced itself on the members of that sect. We have ourselves noticed that while the people of other denominations were filled with the joyous realization of the benefits of Redemption on the feast of Christmas, the Presbyterian churches of our cities were closed and the doors locked, apparently to prevent any echo of the glad tidings given by the angels to the shepherds of Judea from penetrating within the gloomy precincts. There was no sound of the angelic announcement:

"Behold, I bring you good tidings of great joy that shall be to all people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David. . . . Glory to God in the highest, and on earth peace to men of good will."

On Easter Sunday, also, the joyous sounds of the Alleluia, and the enlightening words of the prophet which are used in the services of the Catholic Church during Easter time will not be permitted in the Presbyterian churches: "This is the day which the Lord hath made: let us rejoice and be glad therein." There is no difference in the Presbyterian Church services of Easter and of the ordinary Sundays through the year, and in fact this occurs by deliberate design, for the Westminster Confession positively interdicts any such distinction as being contrary to the pretended strictly "scriptural observance of the Sabbath."

Modern Presbyterians have opened their eyes to this incongruity, and many of them are urging strongly that there should be some concession made to the natural yearnings of humanity, some expression given to sympathy with the sufferings of our divine Redeemer on the anniversary days when all Christianity calls these sufferings to mind, and some manifestations of joy in the celebration of the triumph and victory of our Lord over sin and death and the powers of darkness. To this end and for other reasons there is an agitation going on even for the total repudiation of the Westminster Confession, and the

adoption of a creed more consistent with the needs of man in the present age.

The Presbyterian General Assembly of Virginia had recently this whole matter under consideration, but the efforts of the new Reformers have met a severe check. The recent General Assembly of that State, in reply to overtures in the direction of the celebration of Christian festivals, has resolved that

"There is no warrant for the observance of these days (Christmas and Easter) as holy days, but ON THE CONTRARY, such observance is contrary to the principles of the Reformed faith, and not in harmony with the simplicity of the gospel of Jesus Christ."

Comment on this is scarcely necessary; nevertheless, it may be well for us to point out that there is, according to our Lord's words, "joy in heaven over one sinner that doth penance." And further, St. John, in the Apocalyptic vision, "heard, as it were, the voice of many multitudes in heaven saying: 'Alleluia, salvation, and glory, and power is to our God . . . Alleluia, for the Lord our God, the Omnipotent hath reigned.'"

It appears evident that the Presbyterian Church service is not fashioned on what is revealed to us concerning the worship offered by the Saints in heaven.

DEATH OF MR. W. P. KILLACEY.

The members of the C. M. B. A. through out the Dominion will learn with the utmost regret that one of its most prominent organizers, Mr. W. P. Killacey, Grand Organizer, died suddenly, of apoplexy, at Windsor, Ontario, on the evening of Friday, June 30.

He was down town about 6 o'clock, and was seated at the supper table shortly after, when taken with severe pains in the region of the abdomen, followed by excessive vomiting. Dr. Reaume was summoned, but was unable to save his patient. The doctor says that in all probability the vomiting caused a rupture of one of the blood vessels of the brain, and apoplexy followed.

Mr. Killacey was born at Weston, in the county of York, Ontario, in 1861, and was therefore at his death in his 38th year. His parents—Wm. Killacey and Anne Cummings—were both natives of Ireland. At an early age Bro. Killacey removed with his parents to the town of Meaford, in the county of Grey. He received his education in the Meaford Public school, and the Toronto Collegiate Institute. He worked for some time in the Woolen mill which his father carried on in Meaford, and subsequently engaged in teaching, which profession he pursued for several years with marked success. He taught two years in the Meaford Public school and five years in the High and Public schools of Vienna, county of Elgin, and was for twelve and a half years principal of the Chatham Separate schools. During this period he was honored by his fellow-teachers in being elected for two years President of the Kent County Teachers' Association. Mr. Killacey took an active part in all matters pertaining to the welfare of that town and county, having been a member of the Public Library Board from its formation until he removed from that place. He also filled with acceptability the offices of President and Secretary of the Board, and Chairman of the Library Committee, and was on one occasion chosen as President of the West Kent Agricultural Association. At the celebration of the inauguration of Chatham as a city he acted as Chairman of the Citizens' Committee. Mr. Killacey also took an active part in the political life of our country. Being identified with the Conservative party, he was one of its most able platform speakers.

Mr. Killacey had never married. He leaves a sister, who lived with him in his Windsor home.

It is with extreme sorrow that we make the announcement of the death at an early age of this brilliant young Irish Canadian Catholic. We knew him principally as a representative member of the Catholic Mutual Benefit Association. Almost from the organization's inception he was one of its strongest and ablest members, and at each Convention of the Grand Council his voice was heard in earnest and eloquent speeches the purport of which was the ways and means by which to forward the best interests of the association. Some years ago the Grand Council Executive, recognizing Brother Killacey's ability and worth, appointed him to the position of Grand Organizer. By his death the society has sustained a serious loss. Almost every week we had accounts of the successful work he was accomplishing in behalf of the society wherever he traveled. At one time we hear of him delivering earnest and carefully prepared addresses at meetings of our Catholic people, setting forth the many advantages of membership in the C. M. B. A., the result almost invariably being the formation of a new branch containing a goodly number of members and giving every assurance of permanency. At another time we read of his unceasing labors amongst the members of old branches, stirring up the enthusiasm of the members, and by personal exertions adding many new names to the ranks. Taken all in all, Brother Killacey was one of the most useful, energetic and faithful members of the association. Personally, he was of a very lovable character—straightforward, sincere and honest in all his dealings. A Catholic of the right sort, he practiced his faith as a good Catholic ought to do, and he was a good example wherever he went. He will be missed in the ranks of the C. M. B. A. and he will be missed amongst hosts of well wishers in all parts of the country. One of our most brilliant young men has gone out from us. His life was well spent. That his soul may enjoy a happy hereafter in the home of our Divine Redeemer will be the prayer of all who knew him.

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ANNUAL PILGRIMAGE.

Tweed, June 26, 1899. The Rev. Clergy of the Diocese of Kingston have arranged to conduct their annual Pilgrimage to St. Anne de Beauré on Tuesday, 25th July, in order that intending pilgrims may be enabled to be present at the Shrine and to invoke the intercession of La Bonne Ste. Anne, on Wednesday, 26th July—the very day which the Catholic Church has consecrated to the honor of the Mother of the Blessed Virgin.

LETTER FROM A CONVERT.

On leaving the Episcopal Church to become a Catholic, the Rev. Charles De Lyon Nicholas writes the following letter to Bishop Potter:

No. 110 Madison Ave., New York, Wednesday, May 10, 1899. Vigil of the Ascension. Right Rev. and Dear Sir: My extreme regrets if I am causing you inconvenience, frankness and the liability of further misconception of my creation compels me to declare once and for all my ecclesiastical status.

Preserve proportion in your reading, keep your view of men and things extensive; and, depend upon it, a mixed knowledge is not a superficial one; as far as it goes, the views it gives are true.

MIRACULOUS CURE.

Our subscribers remember that the general intention for May was the Beatification of Jeanne d'Arc. As if to show how pleasing this intention was to Him, God has deigned to work through the intercession of the Venerable Maid, a most signal miracle.

On the first of May, the eighth day of the novena, the sick, or rather the dying Sister, feeling that the end was near, received the last Sacraments, while asserting once more her complete submission to God's will.

With life there even came back the flush of health, the bright and steady gaze, and an infusion of vigor truly marvellous. Nothing remained of the past illness but the extreme leanness to which it had reduced her; and this, too, soon disappeared.

The saints were men who did less than other people, but who did what they had to do a thousand times better.



RIGHT REV. F. MCEVAY, BISHOP-ELECT OF LONDON.

PUBLIC SCHOOL CHILDREN'S HEAVY BURDEN.

The Chicago Chronicle has an article on "Suicide in German Schools" as a result of the cramming the scholars get. It says: "During the ten years ending in 1896, 407 school children (381 boys and 26 girls) in Prussia alone succumbed under the strain of education and took their own lives before they had arrived at the age of fifteen."

Apropos of this craze for cramming so prevalent among our common school educators, the following "Public School Idyl," from Pack, is worthy of perusal.

Ram it in, cram it in. Children's heads are hollow; Slam it in, jam it in. Still there's more to follow—Hygiene and history, Astronomic mystery, Algebra, histology, Latin, etymology, Botany, geometry, Greek and trigonometry—Children's heads are hollow.

Put your heart into the search for a friend, freely offer assistance to any of the crowd who need it, and sooner or later you will find a hand outstretched toward yours, and your soul will meet its likeness.

THE VATICAN AND THE RITUALIST MOVEMENT.

The Roman correspondent of the Politische Correspondenz of Vienna, who is known to be a very high officer in the Vatican, recently discussed the Ritualist movement in England in the light of the opinion of the Holy See. He wrote, among other things: "There is a firm belief at the Vatican that the Ritualist movement in England is not a temporary effort, and that it may be of the greatest importance for the further advance of Roman Catholicism there."

DR. LUKE RIVINGTON.

Death of a Distinguished English Priest—His Conversion.

English exchanges announce the unexpected death of Very Rev. Luke Rivington, D. D., M. A., which took place in London on May 30. The deceased was formerly a member of the Copley Fathers, having been ordained in the Church of England in 1861, in which year he graduated at Magdalen college, Oxford.

At the time of his conversion Dr. Rivington had become known among the Ritualists as an eminent scholar and a man of zeal. His change of faith created a considerable sensation, and there is no doubt many were influenced by his submission to the Holy See.

THE POPE AND THE SOCIAL PROBLEM.

The Holy Father's Encyclical on "The Condition of Labor" has never been studied as thoroughly as its merits deserve. Wherever it has been assimilated it has been recognized as an effective remedy for social difficulties.

After pointing out that evils have come largely by the destruction of the time-honored guilds and the repudiation by the state and society of the Church's influence, the Pope shows that the remedy cannot come from Socialism, because, in the first place, it takes away from the worker the right of acquiring, possessing, and disposing of the fruits of his toil.

IRISH CATHOLIC JUDGES.

Editorial Record.

It has been repeatedly stated in the Ottawa papers that it was the intention of the Government to appoint the late Martin O'Gara to a high court judgeship. With singular unanimity the press, the bar and the general public of Ottawa concurred that by his legal acumen and learning, by his experience as a magistrate and as a lawyer, by his high character and his acquired habits, he was a man who would fill the position to the satisfaction of all.

LOOK HERE UPON THIS PICTURE AND ON THIS. Ontario. Protestants, Catholics. Supreme Court (from Ontario) 2 0 Court of Appeal 2 0 High Court of Justice 9 1 Exchequer Court 1 0 Proportion of Catholics to Protestants 1 in 17

NON CATHOLIC MISSIONS.

Archbishop Corrigan has manifested his interest in the progress of the work of non-Catholic missions by presenting to the Rev. Father A. P. Doyle, of the Paulist Fathers, the treasurer of Catholic Missionary Union, his check for \$100, to be applied to the support of that organization's missionaries to non-Catholics.

THE SACRED HEART.

To lights on a lovely altar; Two snowy cloths for a Feast; Two vases of dying roses. The morning comes from the east, In the hand of the priest at the vestments And grace for the face of the priest.

C. M. B. A.

Branch 311 of the Catholic Mutual Benefit Association was instituted at Phelpsburg, Ont., by Organizer Killackey, on Tuesday, June 29th, with sixteen members.

RIDGETOWN'S GRAND PICNIC.

A Grand Picnic under the auspices of the C. M. B. A. for the benefit of St. Michael's Church, will be held at Watson's Grove, Ridgetown on Thursday, July 13, 1899. A variety of games, races and amusements will begin at 10:30 a. m. At 2 o'clock addresses will be delivered by the following gentlemen, who have promised to be present: Messrs. Cleary and Peters, Barristers; Mr. Robert Ferguson, M. P.; Mr. Thomas; Mr. D. J. Donoghue, C. C. A.; and Mr. G. H. American Consul, St. Thomas; C. J. O'Neil, Esq., of Chatham; Rev. A. McKinnon, P. P., of Strathroy. Several other well known gentlemen have been invited and are expected to be present. An excellent orchestra has been engaged to furnish music from 12 to 2 o'clock. Supper served from 5 to 7 o'clock. Ice cream and other refreshments on the grounds. The Ridgetown Citizens' Band will render choice music throughout the day, which promises to be a most enjoyable one. All are cordially invited. Admission to grounds, 25 cents, which includes dinner or tea. We wish Rev. D. F. McManis, P. P., every picnic will amount to a handsome sum. Special rates will be given to those who come by the M. O. R. R. E. & H. E. H. Railways have been arranged by the committee.

FROM KEARNEY, ONTARIO.

We are glad to be able to say that considerable enterprise is being manifested in Kearney. The chair factory has been started, whereby employment is afforded to men who have had some experience in that work; and work is promised all the year round. Information relating thereto can be obtained by writing Mr. Mann, the manager. There is now an opening in Kearney for a good butcher.

Sacred Heart Service. PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER.

What is a Dispensation in the Roman Catholic Church? As already defined, it is a permission by the Church, especially by the Pope, to do something which God has not forbidden, but has authorized the Church to forbid, and therefore has authorized the Church to allow, or, on the other hand, it is a leave given to omit something which the Church has commanded.

A Marriage Dispensation, therefore, is a permission for a Catholic (indeed in some cases a baptized non-Catholic) to contract a marriage which God has not forbidden, but is held to have authorized the Church to forbid, and therefore to permit, on occasion of special exception, unless she shall see fit to allow it once more by a universal law. For instance, down to Adrian VI. marriages between relatives, by blood or marriage, were forbidden on pain of invalidity, except by dispensation, even, I believe, to the sixth or seventh degree. This Pope abolished the diriment impediments for all who were not, by blood or marriage, descended from the same great-great-grandparent, and at this point the legislation of the Church rests. All marriages within this line, if undispensed, are accounted null, although, if the impediment is unknown to both parties, it is not null, and the defect admits of "a healing in the root."

It is an article of faith, as Trent declares, that the Church has this power, from Christ, to establish diriment impediments, annulling marriages which are not forbidden by any immutable command of God. It is not held that she must, but that she may. She might, if she would, entirely pretermit this right. In that case, no marriages would be void except such as are forbidden by God Himself, namely, between an ascendant and a descendant, or between a brother and a sister. For these the Church does not dispense, because she can not. They are forbidden by God Himself.

The Church, however, accounts marriages between kindred undesirable, and between near kindred even unseemly, the unseemliness increasing as the relationship becomes closer, until, for a marriage in the second degree between an uncle and niece, and still more between an aunt and nephew, the Church is hardly brought to dispense at all, and then only on grave reasons of public policy.

that the Levitical marriage law is no more binding on Christians than the Levitical law of meats or of sacrifices. No one supposed that the Levirate Law applied, and if not that, then not the rest of the Levitical law. The Church had taken up certain parts of it into her own legislation, but these, of course, she could remit as she found good. Had this opinion been universal, it would have had dogmatic authority, and no controversy could have arisen. There had never been, however, a final decision, so that even the great university of Bologna, in the Pope's own dominions, could, without heresy or danger, maintain that the dispensation given by Julius II. for Henry's marriage had been null. Both sides agreed that if the marriage was against the Jus Divinum, it was not dispensable. Both sides agreed that if it was only against the Jus Ecclesiasticum, it was fully dispensable. The decision finally fell out for Catherine, and has been received ever since, with universal satisfaction, by Protestants and Catholics alike, a few noddies like Fronde excepted. Even Luther and Melancthon then sided with Pope Clement, although they split their case and disgraced themselves by exhorting the Queen to consent to a polygamous marriage of her husband with Anne.

The whole Roman doctrine is put in a nutshell by Cardinal Bellarmine. The Church, says he, can never permit a marriage which Christ has forbidden, but she may, by authority derived from Christ, forbid a marriage which Christ Himself has left free. Christ, he remarks, has not forbidden priests to marry. Had He done so, the Church could never validate a priest's marriage. Had He even forbidden married men to act as priests, their previous marriage would annul Orders. He has done neither. He has left it all to the Church. Accordingly, she suffers married men in the East to be ordained, and forbids it in the West. In the East and West alike, she forbids men already ordained to marry. Yet in rare cases she suffers it, if they will retire from service. She once permitted subdeacons to marry, and she now might, if she would, forbid acolytes to marry, or again, allow deacons to marry. In short, it is held, Christ has left the whole matter of clerical marriage absolutely within her competence. Now these varieties of discipline are not a playing fast and loose with God's law. They are simply an exercise of the power of the Keys, within those wide limits which lie on this side of the immutable commands of God, over which the Church has no dispensing power to pass.

This brings me to something which I have lately seen in some Protestant paper, which is harmless enough in temper, but for utter fatuity beats even our wonted capacity of misunderstanding Catholicism. It is not of much importance in itself, but leads on to something of more consequence. We will consider it next week.

AT THE MEDICAL CONGRESS. Dr. Murphy Announces the Success of His Consumption Cure.

The recent convention of the American Medical Association brought to Columbus a body of men whose fine appearance, intelligence and influence in the life and affairs of the country at large, one would find a rather difficult task to duplicate. Many bore noted names in science and have given the world valuable new things for its welfare from their brains and energies. And among them all no name stands out more prominently or is better known than that of Dr. J. B. Murphy of Chicago, a great physician, a gentleman and a Catholic. Not that his work is of more value for the reason of his religion, but that fact makes him of interest to us in a special way and adds another to the long list of Catholic scientists to whom the world looks.

Dr. Murphy's particular work for some time past, and especially during the preceding year, has been investigating the workings of tuberculosis, that dread disease which carries off one in every seven of our population. The doctor's paper giving the results of his work and experiments for the past twelve months was pregnant with possibilities for the future and easily presented to the convention. It was read before the section of the "Practice of Medicine" by the doctor's assistant and coworker, Dr. A. F. Lemke. It was phrased so modestly and came so late in the meeting that its full significance was not on the moment realized and some of the newspaper men missed it altogether. Dr. Murphy himself sat in the back part of the room unconcernedly listening to his assistant and with nothing in his face to indicate that a great personal triumph worth a life-time's labor was being exploited a few feet away. The most striking, salient and convincing features of Dr. Murphy's report is the fact that of the more than one hundred cases of consumption treated by his method during the year, not one has died, and some of them were in advanced stages. Not a single failure and the first practical success ever attained in combating this terrible disease is what Dr. Murphy has to his credit. "The method of treatment," explained Dr. Lemke, "is mechanical, not chemical. Nature herself is called upon not only to assist but to bear the heaviest part of the burden."

FATHER FABER. Founder and First Superior of the London Oratory.

An interesting event to English Catholics and to many others besides, is the Golden Jubilee of the London, England, Oratorians who are now celebrating the fiftieth anniversary of their foundation. The Oratorians were introduced into England by the late Cardinal Newman, who had become acquainted with this institute during his sojourn in Rome. Their first house was opened at Maryvale, in the Birmingham diocese, and it was from that house, which was subsequently transferred to Alcester street, in Birmingham city, that the London Oratory was founded.

The leading spirit in the London foundation was Father Frederick William Faber, who became its first superior. That celebrated clergyman, like nearly, if not all the first Oratorians in England, was a convert. He was born at Calverley, Eng., June 27, 1814, his father being Thomas Henry Faber, who was secretary to the Anglican Bishop of Durham, Dr. Barrington. His grandfather, Thomas Faber, was the Anglican vicar of his native town; and he himself was educated for the Anglican ministry, to which he was ordained in 1839, in his twenty fifth year. He was not destined, however, to remain long outside of the pale of the true Church. It cost him a powerful struggle, a vivid account of which may be found in his "Life and Letters," to sever all his former ties; but he was not the man to hesitate when he heard the voice of God calling him.

He was received into the Church on Nov. 17, 1845, and his ordination to the Catholic priesthood followed soon after. Naturally, he joined Father Newman—as the great Cardinal was then known—at the Birmingham Oratory, and when it was decided to open an Oratorian house in London Father Faber was unanimously selected by his brethren to be the superior of the new Oratory. He remained there until the time of his death, Sept. 26, 1863.

Father Faber wrote quite a number of works which may be called Catholic classics; "Growth in Holiness," "All for Jesus" and others. His hymns, whose beauty has won them a place even in Protestant collections and churches, have been published in collected form and are to be found in every library of my pretensions to merit. He was the poet-priest of the English oratories and it will be a long time, if ever, before he is displaced from the pedestal which he occupies as such in their estimation.

The London Oratory which Father Faber founded and of which he became the first superior, was originally located in King William street, in the Strand. The year after its foundation, in compliance with the Oratorian rule, which demands that each house, with a few exceptions, be independent, it was made an autonomous establishment by Cardinal Newman. It has since secured better quarters and it built, in 1884, the magnificent church of the Immaculate Conception, Brompton road, which is one of the finest of all the Catholic places of worship in London, and in which the Golden Jubilee of the London Oratorians in these days is being duly celebrated.

THE UNBELIEVER LITRE.

There is a story told of the unbeliever Litre, the author of the monumental French dictionary, which goes to show that even the greatest disciples of infidel philosophy have doubted not only the correctness of their own conclusions, but also the efficacy of a system of morality which discards Christ and His teachings. When his daughter was born, he said, to his wife: "You are a fervent and practical Catholic; I wish you to teach our child your religion, with this condition, that when she reaches the age of fifteen, I am to be allowed to expound my views to her in order that she may make a rational choice." His wife agreed, and on the day when the girl became fifteen, she reminded her husband of their compact: "Our daughter is now ready to listen to you with respect and obedience due to her father: will you begin your instructions to-day?" "Nay," replied Litre, "why should I? You have made her a loving, upright and simple-hearted creature and I am by no means sure that my own ideas, admirably as they suit me, might not at least impair your excellent results. Send her to me that I may hear her bless your name and bid her love and venerate you more than ever."

Despite his own disbelief in the Church's divine character and missions Litre was still of the opinion that she could form a truer, purer and nobler specimen of womanhood than any system which pure reason had thus far devised. He was right. Even in the closing hours of the nineteenth century, the world refuses to look for its highest types of manhood and womanhood elsewhere than amongst the number of those who conform their lives to Christian teachings. Even unbelieving husbands prefer to have their wives and daughters retain some belief in a teaching which has made womanly chastity and maidenly purity the glory and honor of the Christian name. Saint Genevieve and Joan of Arc are names still dearer to the French heart than Madame de Chatelet or Madame Roland. Vincent of Paul is still esteemed a greater benefactor of humanity than Voltaire. The home from whose hearthstone the nightly prayer goes up to the Father of Mercies is still a more sacred place than that in which "reason is enthroned as king of kings and Lord of Lords." Men still possess an old-fashioned faith, in a "man of conscience," who weighs his acts not by the standard of human judgment, but by divine approval. The simple, upright Christian who forgives injuries for the love of Christ, who is honest because there is a commandment given of God, "thou shalt not steal, who refraineth his tongue from evil and his lips that they speak no guile, who rendereth not evil for evil, nor railing for railing, but contrawise, blessing, who with modesty and fear, having a good conscience and the incorruptibility of a quiet and meek spirit, is striven after justice and righteousness in the hope of an imperishable crown is in greater demand to day than even before. Men will persist in looking for the incorruptible, the unselfish, the brave, the devoted, the pure, the true amongst those who ennoble, not "sacrifice," their reason on the altar of faith.—Rev. T. J. Roche, in Donohoe's Magazine.

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Thrifty people look for low cost and high value when buying Soap. Surprise is hard, solid, pure Soap. That gives the highest value in Soap. Surprise is the name of the Soap. You can buy it at any grocers for 5 cents a cake.

THE ST. CROIX SOAP MFG. CO. ST. STEPHEN, N.S.

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THE RASCALITY OF CHRISTIAN SCIENCE.

In the pursuit of her science she (Mrs. Eddy) had discovered that the cures would not work without a sacrifice on the part of the patient, a pecuniary sacrifice which she assessed at \$1 a week, or \$3 a visit, payable in advance, since, as an eminent healer deliciously explains in a letter to one of her patients, "the running up of bills for healing is contrary to the spirit of Christian Science." Thus the whole structure of Christian Science is a plane of sacrifice. The patient sacrifices to the healer; the healer sacrifices to the King; Mrs. Field-King sacrifices to her tradesmen, or possibly (for this we do not know) to Mrs. Eddy herself, in the form of a commission on the profits. Mrs. Eddy alone enjoys immunity from sacrifice, as is only just, seeing that she is, as it were, patentee of the system. As one of her most trusted followers declared, "Mrs. Eddy has a keen sense of the more practical side of life, and a shrewd business instinct. For that reason some have even accused her of worldliness." As she charges \$50 for three week's training, as a healer, and claims to have an attendance of 3,000 pupils, and has sold 100,000 of her book at 14c, none will question the aptness of this loving description.—From Blackwood.

TAKE only the best when you need a medicine. Hood's Sarsaparilla is the best blood purifier, nerve and stomach tonic. Get HOOD'S. Have you tried Holloway's Corn Cure? It has no equal for removing these troublesome excrescences, as many have testified who have tried it.

NESTLE'S FOOD. Is especially suitable for INFANTS In Hot Weather. IT REQUIRES ONLY WATER. To make ready for use, and is very effective in the prevention of Cholera Infantum. Try it this Summer.

Know you not, that the unjust shall not possess the kingdom of God? (1 Cor. 6, 9). The unjust steward of whom we read in the gospel narrative, has many followers—who can deny it?—have become in our times very rare virtues. Children pilfer, the young steal, the elders defraud. In their youth they learned to distinguish between mine and thine, but in later years they seem to have forgotten it. The jails and penitentiaries receive their disgraced inmates from all classes of society; from the rich and the poor, the ignorant and the highly educated, the slums, and the elite of society. These are, indeed, deplorable facts of our age, and whose mind is not filled with sad forebodings for the future if this is continued? The saddest part of this fearful, yet undeniable fact is, that there are thousands of men daily committing acts of injustice, without even a pang of conscience, without so much as considering it a sin in the sight of the omniscient God. For instance, here is a servant, a relation of the unjust steward, who for years pilfered his master, either by withholding small sums of money from purchases made, or by taking things for his own use, or by distributing them among his relatives. If you call such a one to account for these thefts and acts of injustice, you may perhaps receive the following answer: Oh, these things are mere trifles, my master or mistress will not miss them. Besides the wages are low, and I wish to be dressed as well as other people. Thus speaks the dishonest servant; theft is no longer a sin. There is a merchant possessed by the demon of mammon, who hesitates not to pass off his worthless or inferior goods for the best merchandise, of the ignorance of his buyers, who deliberately cheats them in giving short measure and light weight. If you called such a merchant by the name which the commission of his injustice deserves, he would feel grossly insulted and say: You do not understand these matters, this is business, all merchants do this; how could I expect to make money otherwise, besides I must pay my taxes and make a living. So speaks the dishonest merchant; he no longer understands the obligation of the seventh commandment. There are others who even take advantage of the poor laborer, overcharging him because he must come to them for trust, or compelling him to buy from them under threat of dismissing him from work, and then charging him the highest possible price for their goods; enriching themselves by the extortion they practice on the poor laboring man. If you remind these scoundrels that such injustice cries to Heaven for vengeance, they will answer: We must make our losses good, besides the wages of the laborers are too high. This fearful injustice is not considered a sin. On the other hand, you find workmen, who neglect their labor or do it badly and who are perfectly satisfied providing they can cover up the defects and prevent their dishonesty from being detected. Speak to such a workman or mechanic about his injustice, he will be surprised and answer: This is the way we work now; they all do it, and I don't want to work more than others. Do you think I wish to render myself a cripple by my labor? Thus, my dear Christians, you see the dishonest know how to excuse every species of injustice; they find a mantle to cover every fraud, and attempt to make themselves and others believe there is no wrong committed. But wait, ye thieves and dishonest companions of the unjust steward, the hour will come when you must give an account of your stewardship, that is, of your life. Then the veil which you wove will fall from your eyes, then your slumbering conscience will awake and, to your consternation, you will discover that the God who on Sinai's Mount gave the commandment, "Thou shalt not steal," still enforces this law. Then you will become aware that the fires which are still burning for those who assisted in making this world a vast and an immense den of thieves. Thousands and millions would not be warned; they enriched themselves with ill-gotten gain, and now their cries of eternal woe resound in the abyss of hell, and stolen goods and ill-gotten gains adhere to them like burning coals and will consume them for all eternity. Oh, that their deplorable, but irremediable condition would deeply impress you! Oh, that it would teach you to abhor a sin which calls God's vengeance upon you during life and in the hour of death places the sting in viper of despair on the heart of man! Behold the terrible condition of the unjust! Sincere repentance will procure God's mercy for every other crime, for theft and injustice, however there is no mercy until the ill-gotten gain is restored. And this is the rock on which the souls of so many are wrecked. An injustice is easily committed, but with difficulty repaired. In confession, the unjust man will either remain silent about his grievous crime of injustice, or he will excuse himself without being fully determined to restore the ill-gotten gain and make reparation. And what is the fearful consequence? He commits sacrilege and keeps his unjust possessions, and then heaps crime upon crime, and sacrilege upon sacrilege until, at last, an impatient deity takes his soul and buries it with Divinity in hell. My dear Christians, let us therefore

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FIVE-MINUTES' SERMON.

Eighth Sunday after Pentecost.

INJUSTICE.

Know you not, that the unjust shall not possess the kingdom of God? (I Cor. 6, 8.)

The unjust steward of whom we read in the gospel narrative, has many followers. For alas! honesty and integrity—who can deny it?—have become in our times very rare virtues. Children plunder, the young steal, the elders defraud. In their youth they learned to distinguish between mine and thine, but in later years they seem to have forgotten it. The jails and penitentiaries receive their disgraced inmates from all classes of society; from the rich and the poor, the ignorant and the highly educated, the stunts, and the elite of society. These are, indeed, deplorable facts of our age, and whose mind is not filled with sad forebodings for the future if this is continued? The saddest part of this fact, yet undeniable fact is, that there are thousands of men daily committing acts of injustice, without even a pang of conscience, without so much as considering it a sin in the sight of the omniscient God.

For instance, here is a servant, a relation of the unjust steward, who for years pilfered small sums of money from purchases made, or by taking things for his own use, or by distributing them among relatives. If you call such a one to account for these thefts and acts of injustice, you may perhaps receive the following answer: Oh, these things are mere trifles, my master or mistress will not miss them. Besides the wages are low, and I wish to be dressed as well as other people. Thus speaks the dishonest servant; theft is no longer a sin. There is a merchant possessed by the demon of mammon, who hesitates not to pass off his worthless or inferior goods for the best merchandise, who hesitates not to take advantage of the ignorance of his buyers, who deliberately cheats them in giving short measure and light weight. If you called such a merchant by the name which the commission of his injustice deserves, he would feel grossly insulted and say: You do not understand these matters, this is business, all merchants do this; how could I expect to make money otherwise, besides I must pay my taxes and make a living. So speaks the dishonest merchant; he no longer understands the obligation of the seventh commandment. There are others who even take advantage of the poor laborer, overcharging him because he must come to them for trust, or compelling him to buy from them under threat of dismissing him from work, and then charging him the highest possible price for their goods; enriching themselves by the extortion they practice on the poor laboring man. If you remind these scoundrels that such injustice cries to Heaven for vengeance, they will answer: We must make our losses good, besides the wages of the laborers are too high. This fearful injustice is not considered a sin. On the other hand, you find workmen, who neglect their labor or do it badly and who are perfectly satisfied providing they can cover up the defects and prevent their dishonesty from being detected. Speak to such a workman or mechanic about his injustice, he will be surprised and answer: This is the way we work now; they all do it, and I don't want to work more than others. Do you think I wish to render myself a cripple by my labor?

Thus, my dear Christians, you see the dishonest know how to excuse every species of injustice: they find a mantle to cover every fraud, and attempt to make themselves and others believe there is no wrong committed. But wait, ye thieves and dishonest companions of the unjust steward, the hour will come when you must give an account of your stewardship, that is, of your life. Then the veil which you wove will fall from your eyes, then your slumbering conscience will awake and, to your consternation, you will discover that the God who on Sinai's Mount gave the commandment, "Thou shalt not steal," still enforces this law. Then you will become aware that the fires of hell are still burning for those who assisted in making this world a vast and an immense den of thieves. Thousands and millions would not be warned: they enriched themselves with ill-gotten gain, and now their cries of eternal woe resound in the abyss of hell, and stolen goods and ill-gotten gains adhere to them like burning coals and will consume them for all eternity.

Oh, that their deplorable, but irremediable condition would deeply impress you! Oh, that it would teach you to abhor a sin which calls God's vengeance upon you during life and in the hour of death places the stinging viper of despair on the heart of man! Behold the terrible condition of the unjust! Sincere repentance will procure God's mercy for every other crime, for theft and injustice, however, there is no mercy until the ill-gotten gain is restored. And this is the rock on which the souls of so many are wrecked. An injustice is easily committed, but with difficulty repaired. In confession, the unjust man will either remain silent about his great crime of injustice, or he will accuse himself without being fully determined to restore the ill-gotten gain and to make reparation. And what is the fearful consequence? He commits a sacrilege and keeps his unjust possessions, and then heaps crime upon crime, and scroffles upon sacrilege, until, at last, an impenitent death takes his soul and buries it with Dives in hell.

My dear Christians, let us therefore,

take warning and beware of any species of injustice. Sooner cut off our hand that stretch it out for unjust goods. Rather suffer the greatest poverty and privation, than sell our soul to the devil for mammon. Let us not envy any one his possessions, but in all honesty and integrity leave every one to retain his own, in order that we may live in peace and die in the possession of a good conscience, undefiled by any act of injustice. Amen.

OUR BOYS AND GIRLS.

A MOTHER'S PRAYER.

It was fearfully hot in the narrow, shabby street in the French Quarter of New Orleans that afternoon in the last days of August. Not a soul was to be seen sitting in the balconies before the open windows of the houses. The faded awnings hung listless over the sidewalk; and the old vendor of second-hand books, seated in the shadow of a pile of ancient tomes, puffs drowsily at his cigarette. Raoul marched up the deserted street, erect and broad shouldered; his clear, piercing eyes reading the oft repeated signs bearing the inscription in French—some in heavy black print, others in thread-like Gallic script—of "Furnished Apartments to Let."

Pausing before a house that bore one of these inscriptions, he ascended the pair of low steps before the door, and, raising the iron knocker, gave a rap that echoed up and down the street with many reverberations amongst the floors of the balconies. The old vendor of books looked up, and having muttered "Good fortune for Madame Forgue," let his cigarette fall, and proclaimed to the neighbors by his stentorian breathing that he was now indeed occupied with his siesta.

It was Madame Forgue herself, stout, and pluming vigorously an enormous palm leaf fan, who opened the door for Raoul. To the question he put as to the price of her rooms, she replied, after her jolly black eyes had taken in his natty and well-groomed appearance, that she had just the apartments suitable for Monsieur.

Raoul interrupted what promised to be an interminable speech by a demand to know her rents, and that demand being responded to, he paid for a room for a month; and then made a further demand, that she show somewhat peremptorily, to be shown somewhat. "I have been travelling, and do not wish to be disturbed until to-morrow," he said when he had been shown to his room. Then he shut and locked the door in his landlady's face.

However tired Raoul may have been, he did not go to bed, but strode up and down the room, his head bent, his lips puckered, and emitting a doleful whistle.

Presently the whistle was brought to an abrupt conclusion, and seizing the back of a chair, Raoul dragged it out on the balcony and planted it in a corner adjoining the window of the next house. From there he could see a broad, white line in the sun—the Mississippi courting its way to the Gulf.

A smile of sad reflection passed over his face as he looked on the waters so familiar to him in happy days gone by. In a house that overlooked the river he had been born; in a garden and fields that stretched down to where the waves lapped the shore he had played when a child; on its bosom had been uplifted the craft that carried him away to the wars, leaving his mother and sister to await his return. After a year had passed he did not hear from home; then after three more years he returned, to find the house gone, his people disappeared. He made a long and diligent but unsuccessful search for them, and the spot having but sorrowful remembrances for him, he went to the north, and there he prospered. But always with him had been recollections of home and mother and sister, and now he had returned, drawn by that strong magnet, sickness for home.

He was reflecting on these things as he sat on the balcony, thinking of the comfort he might have been to his mother and to Marie, his sister, had they lived.

His thoughts bore him down till he acknowledged, in the loneliness that possessed him, that his sickness for home had befooled him; that he was out of place at home; that, if he could not content himself elsewhere than here, he must be a man without a home.

He would return the morrow, he said to himself, unless a night's sleep made a great change in his spirits.

Giving himself a shake to throw off the gloom that oppressed him, he was about to rise from his chair when a voice at his elbow—a woman's voice proceeding from the open window of the adjoining house—pronounced the words of the Salutation of the Angel.

His lips, as much by force of habit as anything else, silently joined in the words, and he inwardly uttered the prayer for his mother. The words ended, the voice went on to say: "Do you know why I said that 'Ave Maria'?"

A younger, fresher voice replied: "Because you are good, mother."

"Tut, tut, little flatterer! But of a certainty my soul was enveloped in one great thought of Raoul, and I said it for him," the older voice went on.

"Poor, dear Raoul; ah, how I often think of him," whispered the younger person. "I am not surprised that he is uppermost in your thoughts, that his name is deeply graven on your heart. Ah, if he could only know a mother's love, if he could only be as happy and contented as I am at the present time—I am sure, dear mother, he would feel pleased if he but knew

that we think about him so often. May your prayers benefit him in my fervent wish."

"Poor, dear darling Raoul," murmured the mother. Her thoughts were reverting to the past—to a past which was a sorrowful and melancholy one. "And now, Marie, do you know that this is a remarkable day?" "No, mother. In what sense is it a remarkable or memorable?" the girl asked.

"Ah, Marie, it pains me to mention it, for it brings painful recollections."

"Dear mother, I now know to what it is you refer," said the girl a tear slowly coming down her pretty face. "There is no need for me to mention it, then," the mother said.

"To-day is the anniversary of the day he was killed; that is why you think so much," said the younger, fresher voice.

Poor Raoul beat his hands together in a muffled gesture of agony.

There was silence for a moment, and then the younger voice continued: "If he had but lived, we would now be at home in Charenton, and you would not be fatigued always with the laundry."

"You were so little when he went away," continued the older voice. "But, ah, me! I do not regret. Raoul has gone to God; he was always a good boy."

With a cry, Raoul sprang to his feet, and on the railing of the balcony; and with another cry of "Mother! mother!" was at the window of the adjoining house.

It was only on the evening of the following day that Madame Forgue, much alarmed at the long repose of the tenant of her upper room, learned, that her neighbors had gained a son and a brother; her lodger of an hour, a home.

CHATS WITH YOUNG MEN.

THE YOUNG MAN IN BUSINESS.

Catholic Columbian.

What is business? In the common acceptance of the term we mean by it some form of occupation by which bread is won; or, to refine a little further, a form of occupation which lies apart from the use or cultivation of the aesthetic or purely intellectual faculties. The artist, the man of letters, the professor of science, to name only outstanding examples, live by the exercise of purely aesthetic or intellectual faculties. To such forms of activity we can hardly apply the term business, though it is true that each in turn makes a business of his art, his writing, or his science. Business is a term that can only be applied rightly to the occupations of commerce or handicraft.

Now it is evident at once that the great majority of young men must needs find the means of livelihood in commerce or handicraft.

The special faculty that makes the man of letters or the artist is rare. It is, therefore, of the utmost importance to the community that business should be approached in a right spirit, and the more so because we constantly find among young men a tendency to approach it in a wrong spirit.

In the first place, it should be remembered that business is a vocation. It needs special faculties, which, as their highest combinations, are as rare as the faculties of the artist or the writer. The highly-trained intellectual acumen, shrewdness, sagacity, power of swift decision, intuitive observation of men, and wide practical knowledge. He may know nothing of the great academic centers of culture, but just as Browning said that he was educated in the University of Italy, so he may say that he has earned his degree in the University of Experience. If he is to rise to the highest honors of commerce, he must combine the temper of the great military commander with the foresight and industry of the great statesman. While the man of letters writes romances, he makes them; for there is a true romance of business which has yet to be recorded and interpreted. While the conceptions of the artist bring joy to the relatively few, the actions of the man of business touch and color the lives of multitudes. While the solitary thinker confers great benefits upon the world, the man of business by the vast opportunities for practical action which are his, is able to confer benefits more immediate and not less valuable upon his generation. Business is, indeed, the great battlefield of civilization, and he who enters it should do so with a sense of vocation.

I insist upon this conception of business because I find that among young men it is rare. A youth often takes up some form of commerce merely through the urgency of bread-winning while his heart is really fixed elsewhere. Then he complains this occupation is purely mechanical, and is mere drudgery. But any occupation may become mere drudgery if it is entered on reluctantly, and performed perfunctorily. Of course, in the lower walks of business there is much mechanical routine, but so there is in the most intellectual profession. A great violinist practices eight hours a day, performing the same musical exercises over and over again; a great painter drudges at the elements of art for years before he can paint even decently; a great writer toils harder than a galley slave for a third of his working lifetime before his hand gains even a moderate mastery of the pen. Read the lives of a Paganini, Turner, R. L. Stevenson—plenty of what you call drudgery there! But these men never used the word of all their in-

glorious labors because they brought to their labor an ideal. Is there no ideal that can quicken and encourage the business youth also? May not business also be an honorable strife? Depend upon it, where business is felt as a vocation, there is little talk of drudgery; and when I hear a youth petulantly complaining of the drudgery of his life, I know him to be either indolent or half-hearted in his work.

If business is to become a vocation, and if a youth is to rise in it, the first thing is to be thoroughly interested in his work. He will not grudge an extra hour upon the ledgers, will not be above doing some inferior bit of work under the stress of emergency, and will count nothing too mean to be well done. Everyone remembers how George Eliot gives us an instant clue to Adam Bede's character, when she paints him as not dropping his tools the moment the clock strikes, as most of his fellow-workmen do. He loves his work, and for that reason he loves to do it thoroughly. And when this spirit animates a youth, he is pretty sure to rise. A friend of mine, one of the most prominent merchants and citizens in the city of London (Eag.) once told me this story about himself. He was engaged as a youth in a big Scotch warehouse in a very humble capacity. One day some emergency occurred—I forget quite what it was—let us say that a big bale of goods had to be got off by a given time. Someone had blundered, and the man who should have done the job had gone home. There were only the clerks in the office left, and they esteemed themselves much too gentlemanly to handle bales of goods. My friend rose from his desk and said, "Well, the thing's got to be done, and someone must do it." Whereupon he took off his coat, turned up his shirt sleeves, and went to work. The bale was got off in time, and just as the thing was done, the head of the firm unexpectedly appeared upon the scene. "So you did it, did you?" said he. "That wasn't your work, you know."

"No, I made it my work, sir," he replied. "Because I knew it ought to be done." The head said nothing more; but a year later a branch of the business was opened in London, and the surprise of everybody young B. was appointed its manager. The lesson is plain: the youth who is thorough succeeds, and to be thorough means a real devotion and a sense of duty brought to bear upon the humblest details of the day's work.

Duty before pleasure, that is the best motto for a business life, as it is for all life. The modern business youth often thinks a great deal more about his pleasures than his duties. His mind runs on pleasure while his hand is forced to the task of a reluctant duty. I do not for a moment complain that hours are shortened, that holidays are frequent, and so forth; but I do see that one tendency of this relaxation of the old stringency of a business life is, that many youths allow themselves to be too distracted by the pleasures that lie outside business hours to work with real intensity of effort during those hours. Were I a merchant I am quite sure that I should be right in rating very low the clerk or the assistant who rushed immediately from business to pleasure, and was found night after night in the billiard hall or the theatre. Remember, I am not speaking from the religious standpoint, but purely from the worldly; and as a man of the world, with some knowledge of men, I should expect very little thorough service from the youth who palpably manifested more interest in his pleasures than his duties. To say the least, an inordinate love of pleasure distracts the mind and dissipates the energy. No man can bring a thorough attention to his work who once falls under the spell of pleasure, and makes the pursuit of pleasure the real interest of his life.

On the other hand I may remark that it is a very great advantage for the youth engaged in business to have some intellectual interests and tastes outside his only employment. The man who is daily a man of business is apt to develop into a very narrow, dull fellow. There is no man more odious in general society than he who can only talk about his business, or, as we say, can only "talk shop." But I do not admit that there is anything naturally in a business career that narrows the mind. In the Renaissance period, both in Italy and Holland, merchants were the great patrons of art. The men whom Rembrandt loved to paint were honest, thriving burgomasters; they were his friends as well as his models. There is no legitimate reason why a man engaged in commerce should not be able to keep his mind alive to the influence of art and literature and science, and all those wider human interests that lie outside the counting house. Therefore, it is a wise thing for a youth to cultivate

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some intellectual tastes of his own, to have private resources of culture, to ride even some innocent hobby, for by doing so he not only preserves the elasticity of his mind, but he broadens and enriches his whole life.

Finally, we should remember that business may and ought to be penetrated with the religious spirit. It has great temptations for the soul, but also great opportunities for self discipline and human service. To conduct a business in a religious spirit, with high integrity, perfect justice and honor, and proper consideration for others, is to straighten the general resources of virtue, and to perform one of the highest possible duties to the commonwealth. Business is much more than money-making: it is a school of character. You may degrade it by selfish avarice, but you may dignify it by religious ideals. He who ascends into the hill of the Lord is the man with clean hands, says an ancient psalm; the man who has not defiled his soul with unjust usury, nor sworn deceitfully, but has been just and fair in all his dealings. To act thus is to sanctify business; and there are many examples of men who, even amid the fierce competitions and selfish struggles of the business world, have known how to wear through all their days "the white flower of a blameless life."

THOROLD CEMENT.

Crumlin, Ont., March 6, 1903. Estate of John Battle, Thorold, Ont.: Dear Sirs.—It is with pleasure that I testify to the excellent qualities of your Thorold Cement for building purposes. Last summer I built a concrete wall under my barn, size, 3x4 102x9 feet high. It makes a splendid wall and I consider that I have a first class job. I also put in concrete floors for horses and cattle with your cement. They give good satisfaction, being perfectly dry and warm, and are easily kept clean. I can strongly recommend it to all farmers who intend using cement. Wm. J. Weir.

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1. Yearly subscriptions, ranging from \$5 to \$100. 2. Legacies by testament (payable to the Archdiocese of St. Boniface). 3. Clothing, new or second hand, material for clothing, for use in the Indian schools. 4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy. 5. Donating either in money or clothing the education of Indian children by accepting the charge of day schools on Indian Reserves—a small salary attached. 6. Entering a Religious Order of men or women specially devoted to work among the Indians, e. g. for North-Western Canada the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec), etc. Donations either in money or clothing should be addressed to His Grace Archbishop Langens, D. D., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., Box 100, St. Boniface, Man. Indian Missionary.

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